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A  
PREPARATION  
to the Receiuing  
of Christs BODY  
and BLOVD.

Directing weake Chri-  
stians how they may wor-  
thily receiue the same

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By W. BRADSHAVV.

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*With a profitable Treatise of  
the same Argument, writ-  
ten by another.*

This Edition corrected and enlarged



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LONDON:  
Printed by I. B. for S. M.  
1636.

A  
PREPARATION  
to the receiving  
of Christ's Body  
and Blood.

Directing weak Christians  
how they may worthily receive the same.

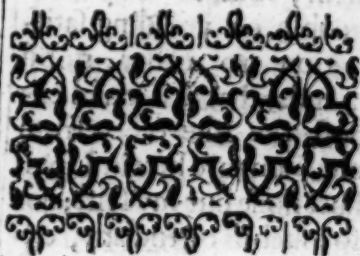
J. W. BRADSHAW.

This a profitable Treatise of  
the same Argument written  
by another  
The same is recommended and enlarged



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To the vertuous  
and worthy Lady  
GRACE DARCY.

MADAM,

**T**HOSE Notes  
which were  
lately writ forth  
for your private  
use, I am now emboldned  
to make more cōmon: not  
for any conceited worth in  
A 3 them,

*The Epistle Dedicatory.*

them, but to avoyd the trouble of yeelding satisfaction to other good friends, that desire and expect the like office from me. I am sure herein I shall hurt none but my selfe; nor so much as offend any, excepting those for whose use the publishing hereof was never intended.

Your Ladiships favourable acceptance of them in private, hath made them the bolder to come forth in publike, and to grate themselves with the profession of your favour, which is their greatest ornament.

I hope that you, who have given them some entertainment in your closet, will not carelessly passe by them

*The Epistle Dedicatory.*

them as unknowne, now they present themselves unto you in the street: the rather for that they come not alone, but accompanied, assisted, and countenanced with a most profitable Treatise of the same Argument, written long since, by one whom your Ladiship reuerenceth, and whose person and labours in the worke of Christ Iesus, are (and that deservedly) much esteemed of the people of God.

I shall not need to admonish you of the use of either of these Treatises: Themselves, how little so ever, are in that point able to speake for themselves. Onely take heed (good Madam) lest in their with-

*The Epistle Dedicatory.*

drawing of you from the  
damnable sin of profaning  
this holy Sacrament, you  
be not by mis-construction  
brought unto any wicked  
and superstitious adoration  
thereof.

Thus unfainedly praying  
the Lord, more & more to  
bless the worthy Knight  
your Husband; and your  
selfe; and from Heauen to  
reward those many favors  
received from you both, I  
humbly take my leave.  
Jan. 2. 1608.

*Your Ladships*

*much bounden,*

W.B.



## To the Reader.

**I** Et it not offend thee (good Reader) that in this Edition I have varied somewhat from the former. When I first published this Treatise, I little thought it should have bene thus ofencalled to the Presse, which (as I suppose) is not so much for any great worth in it as for the marshallines of the other Treatise of the same argument, with which it is adjoyned; and which this was a means to bring into the light. However, seeing by this meanes it comes to passe, that this of mine falleth into the hands of many, that other-

A

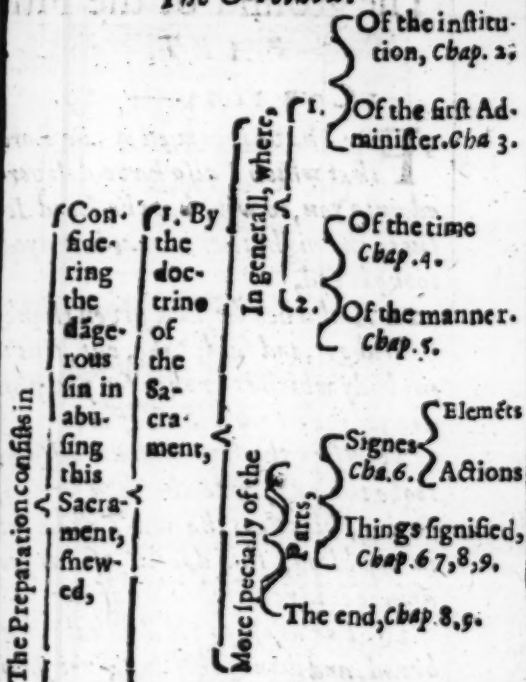
wise

To the Reader.

wise (I assure my selfe)  
would never have looked af-  
ter it, and these such, as (if it  
had the Authors (en)e) it  
would blissh to looke thee in  
the face, being so meanly set  
out and furnished as it is: I  
have deemed it fitting this  
once to review the same, and  
to send it forth in this forme  
thou seest; wherein some de-  
fects in the former, are (as I  
thinke) supplied, though not  
so many as either thou or I  
could wish. The old plainnesse  
thereof doth still continue,  
which I esteeme as no disgrace  
therunto, it being by that  
meanes fitter for the use of  
plaine and simple hearted  
Christians, for whose help  
and direction I first  
published it.

Farewell.

# The Method.



2 By a consequent deduced from that aforelaid Doctrine, Chap. 10. 11, 12.

In practising certaine speciall meanes, by which the dangerous sin aforelaid may be avoided  
The second Part.

# The ground of the First

## PART.

I COR. II. 23. — 28.

**3** For I have received of the Lord that which I also have delivered unto you, to wit, that the Lord Jesus in the night that he was betrayed tooke bread,

24 And when he had given thanks he brake it, and said; take, eat, this is my body which is broken for you; this doe yee in remembrance of me.

25 After the same manner also he tooke the cup, when hee had supped, saying, this cup is the new Testament in my blood, this doe as oft as yee drinke it in remembrance of me.

26 For as oft as yee shall eat this bread, and drinke this cup; yee shew the Lords death till he come.

27 Wherefore, whosoever shall eat this bread, and drinke this Cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

A



**A Preparation to  
THE RECEIVING  
of Christs Body  
and Blood.**

**The first PART.**

Shewing what a dan-  
gerous fine it is to  
receive this Sacra-  
ment unworthily.

**CHAP. I.**

*Of Preparation in general: and  
the Apostles forme thereof.*



**N** Wise-  
man useth  
to set upon  
any diffi-  
cult work,  
the well performance  
whereof, may bee much  
B be-

Part I. *A preparation to the receiving*

beneficiall, and the ill, very hurtfull and dangerous: (such as the receiving of the Sacrament of the Body and Bloud of Christ, will appeare to bee :) but first (if he can) hee sets some time apart, to sit and prepare himselfe thereunto; and to forecast that hee may doe it in the best, and most effectuall manner. If we goe but to an ordinary Feast, before wee set forth of our doores, wee use to put on (if wee have it) better than our ordinary attire, or at least to brush, and make cleane, and put more handsomely about us, that which is upon us.

This Sacrament therefore,

fore, being the Lords Supper, and in that regard, more than an ordinary Feast; how ought wee to dresse, and prepare our selves thereunto, before wee presume to sit downe at that Table. Surely, if wee should bring our soules thereunto, in their ordinary habits and attire, we shall doe the Master of this Feast, a greater dishonour, than wee should doe to our Prince, if we presumed to presse to his Table, in the filthiest habites of Chimney-sweepers or Scavengers.

If then wee desire to reape fruit, and not hurt by this action; if wee would have the Lord of

Part I. *A preparation to the receiving*

this Feast, to bid us truly welcome, and not to frowne upon us; let us before wee presume to come thither, put on our wedding Garments: And in that manner, fit and prepare our soules, (for the feeding of which, principally, this banquet is prepared) that in the same, hee may behold, a speciall honour done to him, for preparing such a Table: And what due account, we make of that food, which is there set before us.

For the due performance of this worke of Preparation, wee cannot follow a better platforme, than that which the Apostle Paul, with his

his owne hand did draw,  
for a preparation, to the  
Church of Corinth, in  
his first Epistle; Chap. 1.

23 — 33.

Where for their better  
preparation to the recei-  
ving of this Sacrament,  
hee teacheth them, (and  
us in them) these two  
points.

1. What a dangerous sinne  
it is, to abuse this Sacrament  
vers. 23: — 28.

2. By what means the  
sinne aforesaid, is to be avoi-  
ded, ver. 28. — 33.

If wee can be assuredly  
perswaded of, and found-  
ly affected with the first,  
and with care and good  
conscience put in prac-  
tise, that which the Apo-  
stle propounds in the se-

Part I. *A preparation to the receiving*

cond; no doubt, but we shall then come fitted and prepared to this holy Feast; and shall with exceeding comfort and delight, feed upon that which is prepared therein.

What a dangerous sumt it is to abuse this Sacrament, he sheweth unto us.

*1 By propounding the Doctrine of the Sacrament, vers. 23. & 27.*

*2 By inferring therefrom that speciall sinne aforesaid, vers. 27.*

From which order of the Apostle, we may learne by the way: That ignorance, or want of due consideration, of the Doctrine of this Sacrament, is, and ever hath been

been one principall cause,  
that so many have abused  
and profaned the same ;  
and that there is no hope  
or possibility, that those  
who are grossly ignorant  
herein, should ever with  
due reverence receive the  
same, and in that regard  
reape any benefit there-  
by : But so oft as in this  
estate, they partake there-  
of, they runne their soules  
upon a dangerous rocke.  
Ignorance, well may bee  
the Mother of Popish de-  
votion ; but it is a step-  
dame to all true Christian  
piety, and the mother and  
nurse of all superstition,  
profanenesse, and irrelig-  
ious impieties in Gods  
Church.

Part I. *A preparation to the receiving*

CHAP. II.

*Of the Author and Insti-  
tutor of this Sacrament.*

THE Doctrine of this  
Sacrament (as it is  
propounded by the Apo-  
stle) is Generall or Spe-  
ciall:

In the  
gene-  
rall he  
teach-  
eth us.

1. { The Institutor,  
and  
The first Admini-  
strer thereof.

2. { The time when it  
was first institu-  
ted.  
And the religious  
manner of insti-  
tuting thereof.

This Sacrament was  
instituted and ordained  
by Christ Iesus himselfe,  
I have (saith the Apostle)



received of the Lord, that  
which I have delivered unto  
you, vers. 23.

As if hee should have  
said, if this Sacrament  
had beene a device of  
mans braine, or a humane  
tradition, having no o-  
ther ground, but the will  
and pleasure of man, your  
abuse and profanation  
thereof had beene the  
lesse. But I would have  
you to consider, that this  
Sacrament was ordained  
and instituted by Christ  
Jesus himselfe, and that  
I delivered this Ordinance  
unto you, by expresse  
warrant and commission  
from him: And there-  
fore great and damna-  
ble must your sinne  
needs be, if you shall pro-

Para I. *A preparation to the receiving*

face and abuse the same.

They cannot bee free from blame, who shall contemptuously abuse the ordinances of Men, though they require but things indifferent, and meerly unprofitable: yea, such things, as unto the flesh, are burthensome and hurtfull: Much more blame-worthy then must they needes be, who shall contemne and basely use an immediate ordinance of Christ, who never instituted any thing, which (being rightly used) is not exceeding profitable and good: yea, whose very ordaining of it (though before it was unprofitable, or hurtfull) makes it good and profitable to the

the worthy user thereof.  
It must needs therefore  
argue, a base and light  
estimation of Christ and  
his wisdom and autho-  
rity, by rude and unreve-  
rent behaviour, to abuse  
any order, or Constitu-  
tion of his: And yet, what  
is more ordinary, amongst  
professed Christians, than  
to make a kinde of May-  
game, of the principall  
Ordinances of Christ?  
What palpable contempt  
is generally offered to  
the Word, read, and  
preached, to Prayer, to  
the Sacrament, Sabbaths,  
and the Offices of the  
Ministerie? How rude-  
ly and profanely doe  
many behave themselves,  
in the very solemne wor-  
ship

Part I. *A preparation to the receiving*

ship of G O D, shewing  
apparent contempt and  
scorne of the same? As  
though these Ordinances  
of Christ, were but base  
and ridiculous matters,  
such as are not to be dee-  
med fit for Wisemen to  
performe, but in a jest and  
scorne; or (at the best) but  
as if they were acting and  
counterfeiting some part  
upon a stage.

But hence wee are to  
learne; That a speciall  
meanes to make us (if  
wee bee true and sound  
hearted Christians) to  
see what a foule sinne this  
is, is to consider thorough-  
ly, and to meditate seri-  
ously of this; That in the  
receiving of this Sacra-  
ment, wee doe not con-  
forme

forme to the humours,  
conceits, and pleasures  
of Men, of Magistrates,  
or Ministers of Churches,  
or Fathers; no nor to the  
meere ordinances of Pro-  
phets and Apostles, but  
to the expresse will and  
Comandement of Christ.  
This is in the nature of  
man, that if they bee in-  
joyned, or commanded  
any thing, by an inferi-  
our that hath no authori-  
ty, though the thing re-  
quired be honest and law-  
full, yea good and profi-  
table; yet, they will ei-  
ther scorne to doe it, or  
doe it in scorne. But, if  
one in authority (whom  
in that respect, they reue-  
rence) shall require the  
same thing, or that which

is

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is worse: they will (if they be not very carelesse and desperate) yeeld obedience thereunto, in feare and reverence.

Except therefore, wee should bee so impious, as to hold that our Saviour hath no power to require this duty at our hand; or so shamelesse and impudent as to defend, that he doth no where require it of us: or so blasphemous, as to say: hee hath shewed no wisdom therein: wee must needs yeeld that it must needs be a shamefull sinne, to profane this Sacrament, which is enjoyned to bee received by so awefull and soveraigne Authority.

When

When therefore Men come to rudely and unprepared, to the receiving of these holy Rites, as ordinarily they doe; it is a signe they never thinke of that high and sacred Authority, that hath ordained them; but onely conceit and esteeme of them, as of certaine formalities, which custome and long continuance hath made a fashion: and which men are to conform unto, more to avoid singularity, than for any needfulnes or profic, or out of any duty, that they owe to the Institutor of them.

This then is, and ought to bee the maine foundation of all true reverence,

not

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not onely in the use of this, but of all other partes of Gods worship, That Christ Iesus requires this service at our hands. And would the Ministers of Christ (who are by their Office to dispense these and other the like Ordinances of Christ) have their Ministry not contemned, but truly revered, they should make it appeare (as Paul doth here) that they minister no other word, or Sacraments, prescribe no other worship, preach no other Doctrine, binde mens consciences with no other Lawes, allure them with no other promises, feare them with no other threatnings, then such as they



they can both say, and  
shew, that they have re-  
ceived from Christ him-  
selfe.

**CHAP. III.**  
*Of the first Administrator  
of this Sacrament.*

**O**ur Saviour Christ  
did not onely him-  
selfe institute this Sacra-  
ment, but did in his owne  
person, and with his own  
hand, first of all administer  
the same.

*The Lord Jesus (saith  
the Apostle) the night that  
he was betrayed, took bread,  
and, As though he should  
say, I but I my selfe, or  
any other Apostle, or any  
person inferiour to an  
Apostle, had instituted  
this*

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this Sacrament by Com-  
mission from Christ, men  
should (notwithstanding)  
have feared, to lay im-  
pure hands upon a thing  
so holy. Much more, when  
Christ Iesus hath not one-  
ly immediately institu-  
ted, but was himselfe in  
his own person, a Mini-  
ster thereof, and the first  
that did administer the  
same.

That service and over-  
sight required by mans  
law, framed but by con-  
sequence from the Word,  
or according to the gene-  
rall rules thereof, is in a  
holy and religious man-  
ner, to bee performed:  
Much more such a ser-  
vice, as Christ so imme-  
diately and expressly in-  
stituted

stituted, not trusting to  
the discourse and wit of  
man to appoint the same,  
and which himselfe did so  
religiously, in his owne  
person performe: so that  
it cannot but argue great  
impiety in them, who  
shall contemptuously or  
but carelessly behaue them-  
selves in or about the  
same.

Hence we are to learne,

1. That albeit this Sa-  
crament is administred  
unto us now, by the hands  
of weake and sinfull men;  
yet they being the lawfull  
Ministers, and Substitutes  
of Christ, we are to re-  
ceiue it from their hands,  
as from the hands of  
Christ himselfe, who  
though he be not bodily,  
yet

yet is spiritually, and will  
bee as effectually present  
now, as at the first insti-  
tution, and administrati-  
on thereof. And therefore  
great shall their shame be,  
and fearefull their danger,  
who shall presume to put  
forth profane hands, to  
receive such high myste-  
ries, from the holy and  
pure hands of Christ him-  
selfe.

It being a great ho-  
nour to this Sacrament,  
that Christ himself should  
in his owne person admi-  
nister it. All good Chri-  
stians should thinke, and  
esteem it as an honour  
unto themselves to bee  
admitted thereunto, and  
as a great indignity and  
disgrace, to bee excluded  
ther-

therefrom; Much more to exclude themselves from the same, when they may bee admitted thereunto.

3 The Ministers of the Word and Sacraments also, should hence learne, to take heed how they presume to administer this Sacrament to such persons as they have cause to be perswaded, that Christ him selfe would deny this Sacrament unto; or how they deny it to such, as Christ him selfe (if hee were in their place) would administer it unto. The one is a greater indignity to the Sacrament it selfe, the other a more than barbarous wrong to their brethren.

from more  
 CHAP. IV.  
 Of the time, when this Sacrament was instituted.

**T**He time that Christ, in his speciall Wisdom, made choice of to institute and administer this Sacrament, was, in the night in which hee was betrayed, vers. 23.

This Circumstance argueth,

That this speciall Ordinance; which at this time hee instituted for his Church, when hee was preparing himselfe to the greatest worke of love that ever was shewed, even to lay downe his life: for it must needs proceed from his infinite love and

mercy. Gifts bequeathed  
by friends upon their  
death-beds, use much to  
be esteemed; and where  
they are contemned, there  
the love of the giver is  
thought to be despised.  
If then the love of Christ  
showed unto us when hee  
was dying, yea, even ready  
to bee put to death for  
our sake, be deare and pre-  
cious unto us: This Sacra-  
ment, which at that very  
time was instituted by  
him, and as a speciall Le-  
gacie bequeathed to his  
Church (for whom hee  
thought not his owne  
precious blood too deare)  
it must needes deserve to  
bee deare and precious to  
us, & therefore a horrible  
indignity offered by us

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to abuse and profane the  
same: *noqu. ebnont vo*

2 This was no time  
for Christ, who was infi-  
nite in wisdom, to spend  
in instituting needlesse and  
unprofitable ceremonies:  
The vainest men that are  
(if not desperately wicked  
or distempered in their  
braine) doe not use at  
such a time, to abuse  
themselves about vani-  
ties; but their thoughts  
then use to be taken up,  
with those matters which  
most necessarily concerne  
themselves, and their  
friends. Farre then be it  
from us, that wee should  
thinke, that our blessed  
Saviour, should at this  
time, finde nothing else  
to doe, but to busie him-  
selfe,



selfe, in laying upon his Church idle and frivolous observances. If men, how miserable soever, in their lives past, at such times as this, use to bestow the best things they have upon them they most love; we must needs conceive; (or exceedingly dishonour our Saviour Christ) that this Sacrament, which at this time hee bequeathed unto all his Churches as a special Legacy, is of some inestimable price and value: And therefore, that it must needs be intollerable inhumanity, and ingratitude, to despise and abuse the same.

3 Seeing that our Saviour, at this time, was

C

un-

vndergoing the greatest,  
most painefull, and diffi-  
cult worke that euer was  
or shall bee performed;  
euen to offer vp himselſe  
a sacrifice for his Church,  
the zeale of which worke  
had now, more then euer,  
eaten him vp, and capti-  
uated all the thoughts and  
affections of his soule: so  
as it was not possible for  
him at this time to thinke  
of any things else, but  
what might further this  
worke of our Redemp-  
tion, and the saluation of  
our soules. Wee must  
needs conclude, that this  
Sacrament, being at  
this time so deliberatly  
both instituted and ad-  
ministred, must needs  
tend (after a speciall man-  
ner

net) to the furtherance of our salvation, and to make the worke of our Redemption effectuell unto us. So that to set light by this Sacrament, is to despise the great worke of our Redemption, and the salvation of our soules, purchased by the blood of Christ.

CHAP. V.

*Of the religious manner, of instituting and administering this Sacrament.*

**O**Ur Saviour Christ, in the instituting and administering of this Sacrament, is said by the Apostle, *To give thanks*; By the Evangelist *Mat-  
thew, To blesse* that which

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he instituted and administered.

By this Blessing and Thankes-giving, he dedicated and consecrated the outward elements in this Sacrament, unto that holy and mysticall use, unto which they are applyed.

This Blessing, was an earnest and effectuell calling upon God his Father, That he would be pleased to make this Sacrament, (being duely administered and received ) fruitfull and effectuell to those holy and saving ends and uses, for which they were ordained.

His Thankes-giving was (no doubt) a rendring of speciall glory and praise unto God, for hearing  
his

his prayer, and therein  
for the great fruit and be-  
nefit, that (through the  
blessing of God) shall  
certainely redound unto  
all those who are worthy  
Receivers of this Sacra-  
ment.

1. In that our Saviour  
doth in so speciall a man-  
ner, blesse this Sacrament:  
we may be assured, that  
by this meanes, he hath  
obtained from God, a  
speciall blessing upon it.  
For in him the Father is  
so well pleased, that that  
may truely and undoub-  
tedly bee verified of him,  
which *Bala* said of *Ba-  
lam*, *That which he bles-  
seth, is blessed, and that  
which he curseth, is cursed.*

Christ Jesus therefore

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having, at his first institution and administration thereof, blessed this Sacrament; that is, by Prayer drawne downe from heaven a special Blessing upon it; we must not so understand the same, as though this Blessing touched onely that particular Supper, which then was celebrated at that present: but we are (out of all doubt) to be perswaded, that the very same blessing, cleaves unseparably to this Sacrament, (as oft as it shall be administered and received, as it ought to be) to the end of the world. So that it shall be a blessed Sacrament, to every worthy Receiver thereof;

thereof: That is, it shall be an instrument of some great and special blessing to them: and the greater instrument of blessing it is to them, the greater curse will it be to those who shall profane, and unreverently abuse the same.

The speciall Thanks that our Saviour gives, shewes; that we cannot too thankfully receive this Sacrament. And that if wee receive it in that manner that wee ought to doe, that in the same we shall receive that for which we shal have cause to give thanks & praise and glory unto God as long as we breath: And the more thankf-worthy  
C 4 gift

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gift, is presented unto us,  
in this Sacrament, the  
more ungratefull and  
gracelesse wee, that shall  
carelesly, and undutifully  
receive the same.

CHAP. VI.

*O the outward Signes  
and Elements of this Sacra-  
ment.*

**H**itherto of that which  
the Apostle teacheth  
in generall concerning  
this Sacrament.

That which he teacheth  
in speciall followeth.

1. *What are the  
parts of this  
Sacrament.*  
He teacheth  
in speciall.

2. *What is the  
end.*

For



For the better understanding of the parts of this Sacrament, something is to bee premised of a Sacrament in general.

This word (*Sacrament*) was wont to signifie that solemne oath, which the Romane Souldiers were wont to take, whereby they bound themselves, to performe faithfull service to the Emperour in his warres: whence the Latine Divines have borrowed it, and now by custome it is become (in these Western Churches) a proper name, whereby these outward badges, and Ensignes of Christianity (*viz.* Baptisme and the Lords Supper) are usually called: because

C 5 that

*Part I. A preparation to the receiving*

that Christians in the due receiving of them, doe after a speciall manner binde themselves, (as it were by solemne vowes and oathes) to doe their Lord and Master Iesus Christ faithfull service in his warres, against the world, the flesh, and the divell.

More especially, Sacraments are mysticall Rites and Ceremonies, ordained by Christ to shadow & confirme to his Church the Covenant of grace, or mystery of Redemption.

Mysticall Rites and Ceremonies, are certaine outward bodily sensible signes, instituted to shadow and present in a secret

secret and artificiall manner, things spirituall and internall.

In every Sacrament therefore, there are two things to be considered.

1. The outward bodily Signe.

2. The spirituall matter, which is mystically shadowed and set forth by that Signe, and yet after a sort hidden and locked up in the same.

The Apostle expresseth both these.

The signes are,

1. Certaine outward Elements.

2. Certaine mysticall actions in and about the Elements.

The Elements are bread & wine. He tooke Bread:

ver. 23.

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v. 23. *After the same manner also he took the Cup, v. 25.* Wine is not expressed here, but it is implied, and the fruit of the vine is expressly mentioned by our Saviour, *Matth. 26, Mar. 14.*

The actions in and about the Elements are,

1 *Breaking and eating of bread.*

2 *Drinking of wine.*

These signes considered in themselves, are not of such force, to stirre up any great reverence in the receiving of them: there being no one thing more common in the world, than eating of Bread, and drinking of wine; yet there is no just cause, why in regard of the

the commonnes of them,  
this Sacrament should  
bee despised, they being  
matters in themselves,  
both profitable and com-  
fortable. If Christ had  
not onely ordained bread  
in generall for this Sa-  
crament, but the basest  
and hardest kind of bread  
that could bee; such as is  
made of pulse, or branne,  
or acornes: if in stead of  
wine, hee had appointed  
us in this action, vinegar  
mingled with Gall to  
drinke, such as himselfe  
(for our sakes) was con-  
tent to taste of; it would  
beseeme the daintiest, and  
most queazie stomacke,  
(that lookes to bee saved  
by him) to receive the  
same thankfully, reve-  
rently

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rently and religiouslie.  
If he had required of us,  
in stead of eating bread,  
and drinking wine, some  
service as painefull (and  
in it selfe shamefull) and  
Circumcision; it had been  
our duty, to have account-  
ed it (as the Iewes did)  
our honour to performe  
the same. It is then in-  
tolerable insölency, to  
thinke it a base and con-  
temptible thing, upon  
Christs speciall pleasure  
to eat bread, and drinke  
wine at his Table, to that  
end for which he hath or-  
dained the same.

There are many things,  
that in themselves are of  
no honour or respect;  
that in regard of some  
speciall use and applica-  
tion,

tion, are matters of great honour: as the white Wand carried before the Iudge; the Cap of Maintenance, worne before the Lord Maior; the sword borne before the King. Though therefore these outward signes, bee in themselves but common matters; yet in respect of that speciall mystery that is in them, being applyed to that use unto which they are in this Sacrament, and that by Christs owne ordinance; they must needes bee both an honour to Christ, and honourable to the due user of them.

In that this eating of bread, and drinking of wine here required, was  
at

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at the first institution done after Supper, as the Apostle noteth: it sheweth that this bread and wine, and this eating and drinking, hath more than an ordinary use or end: *viz.* That we are to eate this bread, and to drinke this wine, not so much to satisfie hunger and quench thirst, or to nourish our bodies and revive and refresh our vitall spirits; for then our Saviour would not have administred it immediately after supper; and that a festivall Supper; when they (who were to receive it at his hands) were filled before with bread and wine: But wee must looke herein, to  
an



another more high and speciall use, unto which it pleaseth the wisdom and goodnesse of Christ in this action, to advance these common and ordinary things. So that in this bread and wine, wee must looke after bread & wine of another & higher nature; such whereby our soules are to be nourished and refreshed to everlasting life.

CHAP. VII.

*Of the things signified, by the signes aforesaid.*

**H**itherto of the outward signes in this Sacrament: The mysteries contained, in and under these signes, and expressed

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pressed by them, are the greatest that can be imagined.

The *Breaking of the Bread*, signifieth the breaking of Christs body; that is, all the unspeakable torments that hee suffered in his humane nature for our sins; which were greater, than if his living body had been rent and torne into a thousand peeces, and all his bones broken and beaten to powder.

*The eating of this Bread, and drinking this wine*, signifieth that speciall benefit which the Receiver of this Sacrament shall reape by the death and sufferings of Christ if by a lively faith he ap-  
ply

ply unto himselfe the merits thereof. *This Bread* (saith our Saviour, according to the Apostles relation) *is my body which was broken for you : And this Cup is the new Testament in my blood, vers. 24. 25.* or, *in my blood in the new Testament, that was shed for many, for the remission of their sinnes ; as it is more plainly related, by the Evangelist Matthew.* And therefore our Saviour bids them *Take and eat the one, and drinke the other.*

As though hee should have said ;

This Bread, so broken as you see, shall be a signe and token unto you, and unto all others that beleeve

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leeve in my name, of that which I have done and suffered in my flesh for you. This Wine, more especially, shall be a signe even of that blood, which hanging upon the Crosse I shed, to purchase the pardon and remission of your sinnes : which is not such blood, as was offered in the old Testament, viz. the blood of Oxen, Goates and sheepe : but is in very deed, the blood of God and man, whereby the New Testament is sealed and ratified ; which offereth salvation to all them who shall repent and beleve in mee, and relye upon the merits of this my bloody passion.

There-

Therefore, Take and  
eate this mysticall bread,  
and drinke this Wine;  
and let them be as seales  
and pledges unto you, and  
unto all others (who shall  
worthily receiue the same  
that as verily, as with  
your bodily mouthes you  
eate this Bread, and  
drinke this Wine, and are  
comforted and refreshed  
by them; so verily shall  
your soules taste of, and  
by the mouth of Faith  
feed upon and bee refre-  
shed with my Body and  
Bloud: yea, in and by the  
eating of this Bread and  
the drinking of this wine  
(as you ought to doe) you  
shall spiritually eate and  
drinke my body & bloud;  
that is, the merits of my  
passion

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passion shall (by meanes thereof) be so effectually applyed unto you, that thereby (as it were by daily food) you shall live everlastingly. So that, that which you eat and drinke in this Sacrament, is not onely Bread and Wine, but after a sort my Body and Blood, which was sacrificed for you.

Is not then this Sacrament, a mystery to be trembled at? Is it not a brutish sinne, without any preparation to rush upon the same? If wee did but eate and drinke ordinarily, for bodily necessity, or pleasure; it were brutish to runne unto the same, as a Horse to the manger, or a Swine to the trough,

though, not lifting up our hearts (at the least) to God in thankfulness for them. How much more brutish is it, to eate this Bread, and drinke this Wine, without due reverence and regard of so high and heavenly a mystery? It were an indignity offered to the great worke of our Redemption, but occasionally to thinke or speake thereof without reverence: But to be irreverently affected then, when by such a speciall ordinance it is so effectually represented and applyed unto us, must needs be a dreadfull and damnable sinne.

For the further confirmation whereof, let us consider

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consider some speciall instructions, from the particulars, in regard of the speciall Analogy between the signes and the things signified.

In that our Saviour represents his Body, and this Sacrament, by Bread, he teacheth us thereby, that his Body, is to the soule of man, as Bread is to the body, Bread is the very staffe of a mans bodily life, the most generall food of poore and rich; that, which of all other food can least be spared, that which in hunger, men first and principally desire; that, the scarcity whereof makes famine; that, which if it be plentifull, usually makes

all



all other necessities of  
this life plentiful; that  
which we daily feede up-  
on; that which men ge-  
nerally take greatest  
paines for. Hence our  
Saviour in the Lords  
Prayer, teaching to crave  
all the needfull comforts  
in this life, comprehends  
all under *daily Bread*. And  
therefore by like propor-  
tion, his Body in that  
manner, that it is here  
meant and propounded,  
is the very staffe and stay  
of a Christian life. That  
without which, neither  
poore nor rich, high nor  
low, shall live eternally.  
That which, without all  
other meanes, can feede  
and nourish a man to ever-  
lasting life; and which of

D

all

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all other meanes cannot  
bee spared : That which  
every true Christian soule,  
first and principally hun-  
greth after : That, the  
want whereof onely, fa-  
misheth and starves the  
soule. That which they  
will take the greatest  
paines and toyle to get;  
and which without the  
greatest paine and travell  
cannot bee gotten. That  
which they will desire to  
feed upon every day, and e-  
very meale, relishing no-  
thing else without it.

2 In that the bread is  
broken, to signifie his  
Body broken for us, it  
teacheth us : that it is not  
simply the Body of  
Christ, by which wee are  
to bee fed, but his *Body*  
*broken*

*broken*: that is, That  
which Christ did, and suf-  
fered for us; especially  
upon the Crosse. For (to  
speake properly) his Bo-  
dy was not broken. It is  
not therefore properly,  
Christ glorified in Hea-  
ven; or Christ simply  
God, or God and man;  
which is the bread, that  
a Christian soule, hum-  
bled for sinne, can digest  
or relish; but Christ cru-  
cified, Christ hanging  
upon the Crosse. It is  
Christs death, that is in-  
deed the life of a Christi-  
an. It is Christ and his  
Crosse both together,  
that is the bread of life:  
yea not the Crosse onely,  
but the Thornes also  
wherewith he was crow-

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ned, the whippes where-  
with hee was scourged,  
the nailes with which he  
was fastned, the vinegar  
and gall which he tasted,  
yea, and *Indas* who be-  
traied him, and *Pilate* that  
condemned him, and the  
Scribes and Pharises, that  
prosecuted against him,  
and all the people which  
cried crucifie him. Christ  
considered with all these,  
is that Spirituall Bread,  
that is typed by the mate-  
riall. And without these,  
hee cannot bee the Bread  
of life to a sinnefull soule.  
So that, if there bee any  
Transubstantiation in this  
Sacrament, either the  
bread is turned into all  
these, or all these into the  
bread.

3 The use of Wine is well knowne, it doth not onely (as water) quench the thirst, but also exceedingly comfort the heart, and refresh the Spirits. Seeing then it is the pleasure of our Saviour in this Sacrament, to make Wine the Type of his Bloud: It teacheth us, what effects Christs bloud, and the shedding thereof shall have in the soules of all true Christians, and worthy Communicants. Their spirituall thirst after righteousness and salvation, shall be quenched. In the midst of all the horrors and terrors of death and hell, they shall by means thereof, bee solaced and

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comforted. This blood, streaming from the side of Christ, shall in the midst of their sorrowes and griefes and troubles, and vexations, bee as a cuppe of the excellentest wine, to cheere them, and revive their spirits, and to inflame their zeale. This wine hath that efficacy and force in it, that it will turne all the bitter potions that Gods children use to drinke, into wine. The Apostles of our Saviour, when they were drinking deeply of the whippe, this wine mingled with that bitter potion, turned it also into wine: inasmuch as they rejoyced, that they were counted worthy to suffer

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for C

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suffer that which they did  
for Christs sake.

The Religion there-  
fore which lockes from  
the people the Wine in  
this Sacrament, doth  
therein also as much as  
lies in it, keepe from them  
also that Wine, which is  
typed and shaddowed  
thereby, even the preci-  
ous bloud of Iesus Christ,  
the onely Wine that can  
refresh and comfort the  
soule of an afflicted sin-  
ner, which is enough to  
argue the same to bee An-  
tichristian, if there were  
nothing else. And the  
more Antichristian, the  
more it maintaineth that  
the Wine in this Sacra-  
ment, is the very reall  
bloud of Christ. What is

this but to teach, that the true Bloud of Christ belongs not to them, that if they will be saved, they must be saved by some other meanes; or onely by gazing upon, and adoring the painted bloud of some painted or carved Crucifix.

4 This consecrated bread and wine, must also (by the precept of our Saviour) bee eaten and drunken, and thereby we are taught: That those onely shall live eternally, by the vertue of Christs Body and Bloud, which feede upon the same, as mens bodies feede upon bread and wine. For as bread and wine (if they be onely looked upon, and  
not



not taken and received  
into the stomacke) cannot  
feed, nourish, nor refresh  
the body of man, or pre-  
serve life in the same:  
No more shall the body  
and Bloud of Christ, com-  
fort and refresh the soule  
of a sinner, or be a meanes  
of spirituall and everla-  
sting life unto him, ex-  
cept they be received and  
spiritually applied to the  
soule, as bread and wine  
are to the body, when  
they are eaten and drun-  
ken. Those therefore, who  
are the redeemed of  
Christ, must bee knit and  
united to Christ, and one  
with him, as the bread  
that nourisheth, and the  
wine that refresheth the  
body, is turned into our

D 5 flesh

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flesh, and made one with it. This Sacrament then, which sealeth so great a mystery as this is, cannot be prophaned without great indignity to the mystery it selfe.

5 In that Christ saith, that That which they take and eate, it is his Body, and that which they drinke, it is his Bloud; he teacheth us, That this Sacrament doth not onely, ( as in a Table ) picture and represent what Christ hath suffered for sinners; but which is a thousand times more, it is by the ordinance of Christ (to the worthy Receiver) a blessed instrument; by meanes whereof, Christ Iesus and his merits are applied

applied and made effectually to their soules. So that such is the Vnion of the thing signified and the signe, that in and through the eating of this Bread, and drinking this Wine, the soule of the worthy Receiver doth spiritually and by Faith, eate the Body and drinke the Bloud of Iesus Christ, and alwayes findeth such strength, comfort, and life therein, as the body findes ordinarily, in the eating of Bread and drinking of Wine. So that this bread and this wine, are not onely naked signes of Christs Body and Bloud, as the garland and Ivy-bush are of wine, which onely shew

that

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that there is wine there to bee thought, but doe not exhibit it : But the Body of Christ is in such a manner in this Sacramentall bread, and the Bloud in this wine, that in the eating of the one, the worthy Receiver eats the other, and in drinking the one, drinks the other. Can there then a greater mystery be devised by man ; in and about which hee ought to bee reverently conversant, and religiously and holily affected : And is it not a brutish sinne to behave our selves unworthily in such an action.

Let us not heere passe by, but once againe enter into consideration of that

that execrable Religion  
of the Church of Rome,  
which keepeth such a  
Cup, filled with such  
wine (without any co-  
lour in the world) from  
the people. They say,  
that the bloud of Christ,  
is in the Body of Christ,  
and therefore the people  
in receiving the one, re-  
ceive therein the other.  
But this is an Antichri-  
stian foppery : How can  
those bee together, that  
Christ hath so directly  
put a sunder, the one in a  
loafe, the other in a Cup?  
How can the bloud bee in  
a body broken, and pier-  
ced? How can that bloud  
be in the body, which is  
shed out of the Body?  
what Bloud of Christ  
can

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can comfort a Christian soule, but that which was shed? or what blood is offered in this Sacrament, but that which was shed? and though it were in the body, as it is received in this Sacrament: yet it being Christs will, his Blood should not onely be eaten, but drunken; what a sacrilegious lewdness is this, where Christ especially, and by name, requires the drinking of his Blood, that they should deny the people that, and make them taken up, with the eating of it onely? And how doth it appeare, that the Blood as it is eaten, is any part of the Sacrament, and if not, what benefit comes to

to the Receiver thereby,  
in that regard? Iust no-  
thing. It is the drinking,  
and not the eating of  
Christs Bloud in this Sa-  
crament, that must re-  
fresh the soule of the  
communicant: and with-  
out this drinking thereof,  
the soule can no more bee  
refreshed with the Bloud  
of Christ, in this Sacra-  
ment, than the bodily  
thirst can bee quenched,  
by that water that is in  
bread. And a man, in ea-  
ting the Body of Christ  
broken, crucified, pier-  
ced with a speare, and sa-  
crificed, so as it is exhi-  
bited to a Christian in  
this Sacrament, can no  
more be said, in and there-  
by to drinke the bloud of  
Christ,

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Christ, than the Iewes that did eate the flesh of sheepe and Oxen, offered in sacrifice, after that the bloud was separated, and the parcels were roasted and broyled, could bee said then, and therein to drinke the bloud of sheepe and oxen. And they might as well prove that wine was in the bread, before the consecration, as that the bloud of Christ, is in the body after the consecration.

**CHAP. VIII.**

*Of the end and use of this  
Sacrament, in respect of the  
Communicant.*

**H**itherto of the parts  
of this Sacrament.  
The



The many and most  
generall Ends and uses  
follow. :

which are two.

The { 1. *Respecting our  
selves especially.*  
2. *Others also.*

That which respecteth  
our selves, is, That wee  
receive this Sacrament,  
to solemnize thereby a  
speciall memoriall, of  
Christ, and our Redempti-  
on by him. *This doe* (saith  
our Saviour) *in remem-  
brance of me.*

One End then, why  
this Sacrament is to bee  
used, and the use to bee  
continued in the Church  
of Christ, is, That in and  
by the due receiving  
thereof, wee might the  
more

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more feelingly and effectually remember, what our Saviour hath done and suffered for us.

When our special friends, upon their departure from us, doe bestow upon us any token of remembrance, they doe it not onely for that special good that comes to us, by the ordinary use of the thing it selfe; but also that thereby, so often as wee looke upon the same, or use it, we should moreover make this use of it, to call to minde thereby, the many loves and favours they have shewed unto us. And this is written in our nature, that when any occasion is but offered un-

to

to us, of remembring a  
deere friend departed  
from us, to bee more than  
ordinarily affected there-  
with. Hence superstiti-  
ous persons, so heartily  
(upon any occasion of  
remembrance) pray the  
Lord to have mercy on  
their soules that are de-  
parted this life, whom  
they love and have bene  
bound unto: But when  
they behold any speciall  
memoriall and token of  
their love, then they are  
often (for the time) trans-  
ported and ravished with  
extraordinary affection,  
which they will shew  
even to the token of re-  
membrance it selfe, doing  
a kinde of honour unto  
it. Seeing therefore, this  
Sacra-

Part 2. *A preparation to the receiving*

Sacrament, that is not onely left unto us, by the greatest friend that ever we had, but left of purpose to bee a speciall remembrance and pledge, of the greatest love that ever was shewed to mortall creatures, and which hath the very effects and fruits of love written upon it, yea ingraven in it; yea, in some sort contained in it: Is it not incredible, that any that love and beleeve in Iesus Christ should lightly regard and unworthily abuse this Sacrament?

But heere by the way, wee may observe how strangely forgetfull, even the faithfull are of the unspeakeable Love of Christ,

Christ, that they should stand in need of such a Remembrance: For unto them is this Sacrament given, as a helpe thereunto. Is it possible that a man should be forgetfull of such a Master, as hath with a great price redeemed him from the Gallies? Yea, who for to redeeme him, hath made himselfe a slave; yea, who was content to purchase his servants freedome, with his owne death? Is it possible; such a servant should need any speciall remembrance? Would not one thinke hee should rather need some meanes to make him forget his love. Yet this is the strange disposition of all Christians

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stians, even of the best :  
that though our condition  
was a thousand times  
more miserable, than the  
condition of a Turke  
Gallie-slave can bee :  
Though Christ Iesus hath  
done ten thousand times  
more for our freedome  
there-from, than is possi-  
ble for any one man to  
doe for another : though  
whatsoever wee enjoy,  
we have it from his mer-  
cy and love : our soules,  
bodies, senses, wit, beau-  
ty, wealth, life ; so as  
all our senses are so com-  
passed about with me-  
morials of his love, that  
wee can see, heare, feele,  
nor taste any thing ; but  
it may put us in minde of  
his love, yea, of his deare  
and

and passion, by which the free use of these things have beene purchased unto us; yet for all this, you see we stand in need of a more special remembrance: Yea, and yet (sinfull wretches that weare) wee are ready to abuse these Remembrances: And (which exceedeth wonder) wee are prone in the midst of them, most of all to forget Christ, and his Love towards us, and then, and therein readiest to dishonour him.

We may hence further note

That Christ our Saviour takes it most kindly, when wee remember and thinke upon him, and that  
which

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which hee hath done for us.

The institution of this Sacrament to this end, shewes, hee much affects and desires it. And the more hee affects, and delights in our remembrance of him; the more unkindly and offensively he will take our forgetfulness of him.

Hence also it appears, that then we specially cate the flesh of Christ, & drink his bloud, when with a beleeving heart and mind, we effectually remember, and in our remembrance, wee seriously meditate of, and in our meditation are religiously affected, and in our affections thoroughly inflamed with the love  
of



of Christ, grounded upon that which Christ hath done for us, and which is represented and sealed unto us in this Sacrament.

CHAP. IX.

*Of the End and use of this Sacrament in respect of others.*

**T**HE end that respecteth others, is ; *The shewing forth of his death till he come, that is,*

By eating this Bread, and drinking this Wine, Christians are to testify and professe, and after a sort to preach to others, even unto the Worlds end, the mystery of the Gospell; the summe, sub-

E stance

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stance, and accomplishment whereof, is in the death of Christ, and the fruites that flow therefrom, all which are represented in this Sacrament.

Therefore in our due receiving of this Sacrament, we doe (as it were) leade men by the hand, into the Garden of *Getsemane*, and there shew them Christ in extreame horror, sweating blood, *Judas* traiterously kissing him, the Souldiers binding him, and leading him to Iudgement. We leade them to *Caiphas* Hall, and *Pilates* Throne, and there shew them Christ, most unjustly condemned, most contumeliously buffeted and

and, spet upon, scourged  
& crowned with thornes,  
scorned and derided. We  
lead them to Mount *Cal-*  
*vary*, and there shew them  
him nayled on the Crosse,  
drinking vinegar ming-  
led with gall, pierced  
with a speare, forsaken  
of his Father, in the hor-  
ror thereof crying out  
most bitterly, *My God,*  
*my G O D, why hast thou*  
*forsaken me.* And all this  
for our sake, that thereby  
he might free us from the  
curse of the Law, and pur-  
chase for us everlasting  
life.

Can wee in this mayste-  
ry, see and behold all this?  
shall wee (after a sort)  
heereby point it out un-  
to others, and shall wee

E 2      there-

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therewith bee nothing affected in our own soules, but come unto the receiving thereof, as so many senselesse blocks.

By this it appeares, how forcible the Doctrine of the Sacrament is, to terrifie all Christians from the profanation thereof, and consequently to the fitting and preparing of them to the worthy receiving thereof.

Where (to conclude) note, that the Apostle in all the former points, hath propounded nothing unto the Church of Corinth, but what they could not be ignorant of before: which practice of the Apostle teacheth us,  
of

of what necessity continuall teaching is in the Church of Christ, when Ministers must be faine, not onely to instruct the people of God in those points of Doctrine that they are ignorant of : but often also call to their minde and consideration those points which they know already well enough, upon such particular occasions as they are to make speciall use of them. And verily, though men could say all the Scriptures by heart, though they could understand every hard and difficult place thereof ; though they knew all the grounds and principles of the Christian Faith ;  
B 3 though

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though they were able to  
answere all oppositions a-  
gainst any divine truth:  
yet for all this, there  
would be use both of rea-  
ding the Word, and prea-  
ching also in the Church of  
God.

For let our knowledge  
be never so great, yet if  
wee bee not often put in  
mind of it: if wee bee not  
taught how in such and  
such particular cases to  
apply it, if by the power  
of Christs ordinance, it  
be not beaten out of our  
head, into our heart, it  
will bee as a dead letter  
unto us, yea, and most  
out of our head, when  
wee should most use it.  
For so was the particular  
knowledge of this Sacra-  
ment

ment in the Church of  
Corinth. And so will the  
knowledge of this, or of  
any truth else be, if it be  
not received and quickned  
in us, by daily teaching and  
instruction.

CHAP. X.

*What it is to bee guilty  
of the Body and Bloud of  
Christ.*

**H**itherto of the Do-  
ctrine of this Sa-  
crament.

The consequent of the  
Doctrine followeth.

*Whosoever therefore (saith  
the Apostle) shall eat this  
Bread, and drinke this Cup of  
the Lord unworthily, shall be  
guilty of the body and bloud  
of Christ.*

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We have, in the consideration of every particular point of doctrine concerning this Sacrament, inferred generally; that it must needs be a fearefull sinne, to prophane and abuse the same, and not to receive it in that manner that wee ought to doe. But the Apostle here-from inferreth in speciall; a monstrous dangerous sin indeed.

For the better understanding therefore of the Apostles consequent and for our further helpe in this preparation,

Let



The sin it selfe,  
and,  
The meanes by  
which we are  
guilty of the  
sinne.

First

Let us consider Secondly, the ground  
upon which such  
persons are guilty.

The sinne is *A guiltinesse*  
*of the Body and Bloud of*  
*Christ.* To bee guilty of  
his body and bloud, is to  
offer some speciall dis-  
grace and indignity un-  
to the Person and suffer-  
ings of Christ, and (in a  
speciall manner) to sinne  
against the great worke  
of our Redemption. Yea,  
in some sort to commit a  
sin of the very same nature  
and quality which they  
E5 did,

Part 1. *A preparation to the receiving*

did, who had their hands in crucifying Christ. For to bee guilty of bloud, is in some sense or other, to bee a murtherer and shedder of bloud; and therefore to bee guilty of Christs Bloud, is (in some degree or other) to have our hands in his death: And by consequent to be partners with *Judas* in betraying him; with the wicked Iewes, in crying, crucifie him; with *Annas*, *Caiphas* and *Pilat*, in condemning him, with the cruell Souldiers, in whipping and scourging him, spetting in his face, crowning him with thornes, and nayling him on the Crosse, &c. The worst amongst Christians abhorre

horre those persons, even  
for these finnes commit-  
ted against the Person  
of Christ. Let us there-  
fore learn to abhorre  
that practice, which will  
pull upon our heads the  
guilt of the same sinne.  
To bee guilty of any  
bloud (though of wic-  
ked and sinnefull bloud)  
hath beene a burthen, that  
hath made the stoutest  
heart to ake and groane  
under it. But who is able,  
(when his conscience  
shall once be awaked) to  
beare the guilt of inno-  
cent bloud? And if the  
bloud of innocent *Abel*,  
did lye so heavy upon  
*Cain*, *Gen. 4. 13.* How  
heavy shall the bloud of  
the innocent Lambe of  
God,

Part 1. A preparation to the receiving

God, lie upon them that are guilty thereof. Wee may remember how hea-  
vie it was upon *Iudas*,  
*Mat. 27. 25.* and wee may  
see at this day how heavy  
it lies upon the heads of  
the whole Nation of the  
Iewes, according to their  
owne cursed wish, *Mat.*  
*27. 25.* This sinne there-  
fore being a bloudy sinne,  
and by consequent, in it  
selfe, a most unsupporta-  
ble sinne, can we bee too  
carefull to avoyd it? It is  
not our Ignorance, or  
good meaning, that in  
this case will justifie us.  
Many of the Iewes did  
in their ignorance cruci-  
fie Christ, *Luke 23. 34.*  
*Acts 3. 17.* This Church  
of Corinth also (no  
doubt)

doubt) had a good meaning in receiving this Sacrament ; yet by not receiving it in this manner that they ought, they were deeply guilty of this foule sinne.

CHAP. XI.

*By what meanes, in receiving this Sacrament, men become guilty of the Body and Bloud of Christ.*

**T**He meanes by which we become guilty of the Body and Bloud of Christ aforesaid, is, *By receiving this Sacrament unworthily.*

To receive the Sacrament unworthily, is, To come to the Table of the Lord, and there to presume

Part 1. *A preparation to the receiving*

same to eat this bread, and  
drinke this wine, without  
any due reverence, or re-  
spect of the Mystery that  
is contained in them, or  
of the end why they  
were ordained, or of the  
Person, by whose Autho-  
rity they were ordained,  
or without taking any  
care or thought before  
hand, to be such kinde  
of Persons, as this Sa-  
crament was ordained  
and appointed for. The  
best of men, cannot bee  
sayd in themselves to be  
worthy, to receive this  
Sacrament: Yea, how  
unworthy soever we are  
in our selves, if Christ  
deeme us as worthy, and  
we be (in some measure)  
such persons, as hee hath  
or-

ordained this Sacrament for; and if we doe our utmost to receive it in that manner, with such hearts and affections as he requires, we may be sayd (how unworthy soever otherwise we be) to be worthy Receivers of this Sacrament.

The ordinary and most common causes & meanes of unworthy receiving are these which follow.

The first (that which wee noted in the beginning) is Ignorance: when men will presume to partake these Mysteries, before they understand, or have learned (in any reasonable sort) the true meaning and use of them. Such must needs receive  
hand

**Part 1.** *A preparation to the receiving*

hand over head, they know not, nor care not what. And how then can they possibly be worthy Receivers of so high and heavenly mysteries?

The second is, Want of speciall faith; when men partake of the outward Elements, but yet do not beleeeve, or expect any such speciall fruit or benefit from the receiving thereof, as is promised by the Word.

The third is Superstition, when one commeth to this Sacrament, in a fond conceit and imagination, that hee shall receive other manner of blessings and benefits by it, than is revealed in the Word, or promised, or in-



intended by Christ.

The fourth is Sensuality ; when men so satiate and pamper themselves with the delights and pleasures of the World and the flesh, as they cannot, nor care not to taste of things spirituall. And therefore they bring no other hearts nor affections unto this Sacrament, then unto ordinary meate and drinke ; and sometimes, worse.

The fifth is Carelesnesse and security ; which is, when we come with such affections and dispositions unto this Sacrament, as to a matter, that wee neither looke to receive any good by, or feare to receive any hurt by. And there-

Part 1. *A preparation to the receiving*

therefore care not, so we receive it, how we receive it.

The sixth is Presumption; when wee never care in what manner wee receive, and yet presume to receive as much fruit and benefit by the Sacrament, as those who are most carefull to fit and prepare themselves thereunto.

The seventh is Uncharitablenesse; when our soules are so full of bitter hatred and malice towards our neighbour, and by meanes thereof so vexed and disquieted with divellish perturbations, that they cannot receive, or taste the sweet comforts represented and offered

ferred in this Sacrament.

The eighth is Tempori-  
zing; which is, when the  
onely or maine ground, for  
which we come to receive  
this Sacrament, is; The  
fashion and custome of the  
times and places in which  
we live. And (when with-  
out any further examinati-  
on) we think we have  
done enough, if we have  
(in that outward forme  
and manner) received that  
others doe.

The ninth is, Inconfide-  
ration, or an unstayed and  
wandring minde; when  
either we consider not  
what we are about, or have  
our thoughts (during that  
action) busied about other  
matters.

The tenth is profane-  
nesse

Part I. *A preparation to the receiving*

nesse, when wee bring  
such hearts to the recei-  
ving of the Sacrament, as  
(out of that action at least)  
despise Religion, and make  
a scorne of all true pra-  
ctice and profession of pi-  
ety.

Other meanes and cau-  
ses there are of this sinne,  
but the consideration of  
these may suffice. As there-  
fore we desire to be wor-  
thy Receivers of this Sa-  
crament, and so to have  
our hands free from the  
Bloud of Christ; let us  
with all care and study,  
practise the contrary ver-  
tues.

CHAP.

CHAP. XII.

*Of the ground, why unworthy Receivers are guilty of the Body and Bloud of Christ.*

**T**HE ground and reason, why those who receive unworthily, are guilty of the Body and Bloud of Christ, may be gathered from the former doctrine of the Sacrament. For from that doth the Apostle inferre and conclude the same.

I Such persons in so doing, doe plainly despise the sacred authority of Christ, the Instituter and first Administer hereof. Now they that despise the Authority of Christ,

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Christ, doe therein (in some sort) despise the person of Christ, and his sufferings, and by consequent shew contempt unto his Body and Bloud, by which principally his authority is ratified and confirmed. And to despise the Person, sufferings, Body and Bloud of Christ, what is it but (in some sort) to assent unto, and therein to joyne with them that crucified him, and shed his Bloud.

2. They contemne a speciall token of his love, a speciall memoriall of his Body and Bloud, a speciall instrument, by meanes whereof, his body and bloud is applied unto them. What is this but  
to

to offer an indignity, unto his sacred Body and Bloud?

3 They offer heerein contempt, to the principall Cognizances and Ensignes of Christianity, to a speciall coine and picture of Christ crucified.

The like wrong offered to the Ensignes and picture of a Prince, is worthily judged to bee offered to the Prince himselfe: Yea, forasmuch as in this Sacrament, the very Body and Bloud of Christ, and all the benefits depending thereupon, are spiritually offered unto the Receiver, as lands are offered and conveyed to men, by the sealing and delivering of Deeds

Part 1. *A preparation to the receiving*

Deedes and Indentures ;  
hee that shall unworthily  
behave himselfe in the  
receiving of this Sacra-  
ment, shall therein as  
much despise the Bodie  
and Bloud of Christ, as he  
may bee said to despise  
the gift of Lands, which  
contemneth the writings,  
Seales, and Indentures,  
whereby they use to bee  
conveyed, secured, and  
confirmed.

Hence from this conse-  
quent we may note :

1 That Christ receives  
damnable indignity, and  
contumelie sometimes ;  
not from Iewes and In-  
fidels onely , but often  
from Christians, such as  
looke to bee saved by his  
bloud-shedding, and that  
when



when they are performing speciall worship and service unto him. For what greater wrong can there be, than to be guilty of that bloud, which was shed to redeem us? which was the sinne of this Church, and is the sinne of all such persons as are unworthy receivers of this Sacrament.

2 The bare conformance unto the outward exercises of Religion, whether Word, Prayer, or Sacraments, is not enough to make us good Christians; but we may bee the worse Christians for this, *Romans 2. 28.* *1 Corinth. 10. 1—7.* Many ignorant and seduced soules, thinke they are  
F Chri-

Part I. *A preparation to the receiving*

Christians good enough, if their foreheads have beene sprinkled with the Water of Baptisme; if sometimes they heare the Word, and receive the outward elements of this Sacrament. But they may doe all these in such a manner, that by doing of them, they may crucifie Christ, and trample his Bloud under their feet. It were better for us, never to receive this Sacrament, then in and by the very act thereof, to pull upon our heads the guilt of Christs Bodie and Bloud.

3 Note the different and contrary effect of this Sacrament in the receivers thereof. It is the favour

savour of Death unto death, to some; to other-  
some, the savour of life  
unto life. The worthy  
Receiver is fed, and re-  
freshed, and nourished,  
by the Body and Bloud  
of Christ received there-  
in. Contrarily, the un-  
worthy Receiver is pol-  
luted and defiled thereby,  
and the oftner he receives  
it, the more he receives  
therein the bane and poi-  
son of his owne soule.  
Those therefore, which  
in such a manner, receive  
the Body and Bloud of  
Christ, and looke for  
Grace thereby, are there-  
in as fond, as if they that  
whipt Christ, and nailed  
him to the Crosse, and  
by meanes thereof had  
F 2      their

Part I. *A preparation to the receiving*

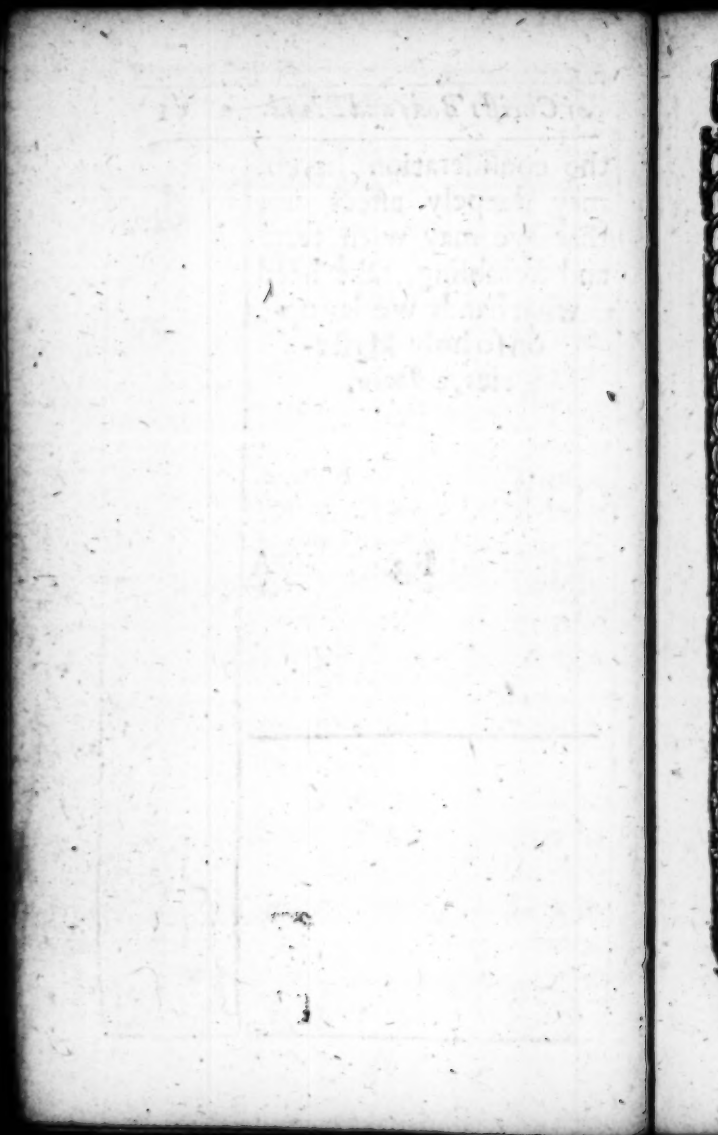
their faces, hands, and garments, besprinkled with his blood, should thinke by that meanes to be purged and freed from their finnes. Or as if hee who pierced Christs side with a Speare, should have held a cup at the wound, and filled it, and drunke it off, and have fancied by that meanes, to drink the blood of Christ, to the health and eternall salvation of his owne soule. And thus much of the first part of Preparation.

Wherein wee have beene plainely taught by the Apostle, what a dangerous sinne it is, to abuse this holy Sacrament. God grant, that the  
the

the consideration hereof  
may deeply affect us,  
that we may with feare  
and trembling, take heed  
what hands we lay up-  
on so holy Myste-  
ries, *Amen.*

F 3

A



A  
PREPARATION  
to the Receiuing  
of Christs BODY  
and BLOVD.

---

The Second Part.

---

Directing weake Chri-  
*stians how they may wor-*  
thily receiue the same

---

By W. BRADSHAVV.

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1636.

PRESTATION  
TO THE  
MAGISTRATES  
OF THE  
CITY OF  
LONDON  
IN THE  
YEAR  
1571  
BY  
THE  
MAYOR  
AND  
CITY  
OF  
LONDON

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# The Method.

In generall, Chap. 1.

Triall it selfe

In speciall

1. Of our faith by the Ground. Chap. 3. Subject, Chap. 4.

2 Of Repentance Chap. 5, 6.

The persons that are to make it, Chap. 7.

2. The continuance of the Triall, Chap. 8.

By the speciall curse that follows the neglect of the former duties, Chap 9.

By the signes of that curse in the Church of Corinth, Chap. 10.

The means to prevent the former sin consists in certain duties.

Propounded,

Viged.



The ground of this second  
P A R T.

1 COR. II. 28. — 23.

28 **L** Et a man therefore examine  
himselfe, and so let him eate  
of this Bread, and drinke of this cup.

29 For he that eateth and drinketh  
unworthily, eateth and drinketh his  
owne damnation, because he discern-  
eth not the Lords Body.

30 For this cause many are  
weake and sicke among you, and ma-  
ny sleepe.

31 For if wee would iudge our  
selves, we should not be iudged.

32 But when we are iudged, we  
are chastened of the Lord, because  
we should not be condemned with the  
world.

A

**A Preparation to  
THE RECEIVING  
of Christs Body  
and Blood.**

**The second PART.**

Shewing how to pre-  
vent the dangerous  
finne, of profaning  
this Sacrament.

**CHAP. I.**

*Of the method of this se-  
cond Part.*

**T**He Apostle (by  
whose line  
wee draw the  
Doctrine of  
Preparation) having set  
forth the odiousnesse of  
that

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that sin, whereby the holy Sacrament is abused, doth afterward in the words following, prescribe a speciall remedy how that sin may be prevented. In the due conscionable practice whereof doth our second part of preparation consist.

The meanes and remedy aforesaid, consists in certaine speciall and necessary duties to bee performed by every Christian that will (to his comfort) partake of this Sacrament.

The duties of Propounds.  
the Apostle & Vergeth.

The duties propounded  
are two.

First, that hee may try,  
search,

search, and examine himselfe, before he presume to receive.

Secondly, that hee give not ouer triall and examination of himselfe, till he have found that which hee seekes for.

In the first duty, we are to consider the triall it selfe; First, generally: Secondly, more specially. And then the persons that are to make this triall.

CHAP. II.

*Of the triall of our selves  
in generall.*

**T**He triall and examination of our selves in generall here required is a diligent search and  
inqui-

**Part I.** *A preparation to the receiving*

inquisition to bee made, within our soules and consciences, whether we be such kinde of persons as may be assured, that the Lord will bid welcome to his Table.

And this triall is not to be slight and cursory, but most strict and accurate; such as gold-smiths use, when not onely by touch, but by fire and hammer they try whether their Gold and Silver bee pure or no. For such a manner of triall the Apostles word signifieth.

The Lord cannot bid any welcome to his Table, but such as he is actually reconciled unto; and whose persons are acceptable and well pleasing

ling unto him.

They who are such persons, have certaine speciall gifts and graces bestowed upon them, from which they may conclude infallibly, that God doth love and favour them : which, for distinction sake from other common gifts, are called *Saving Graces*.

Herein then wee must labour, to search out in our selves these Graces, and to try whether they be in us or no. But before we come to particulars, hence we may note in generall,

I That Gods speciall saving graces may bee in us, and yet not alwayes apparent unto us, but  
may

**Part 2. A preparation to the receiving**

may some time lie hid-  
den in the soule, untill  
by some speciall search  
they be discovered: else  
such trials as these should  
be needlesse. As therefore  
it is matter of humiliati-  
on to all good Christi-  
ans, that upon due triall,  
they finde more corrup-  
tions in themselves, than  
did before appeare unto  
them: So this may bee a  
speciall comfort, that  
there are also in them  
(which by diligent triall  
they shall finde) greater  
graces than ever they  
imagined to be in them-  
selves. This therefore  
should encourage us, to  
search our selves so much  
the more narrowly: for  
if wee shall (by a carefull  
search,



search) finde in our soules but any one grace, or but any degree of a grace more than wee did perceiue before, it will bring more sound comfort and joy unto our hearts, than if we had found a hidden treasure of silver or gold.

2 By this appeares that a man (if so be hee will carefully use the meanes) may come to some certaine knowledge and in-sight of the saving gifts and graces of God, which are in his owne soule: And therefore it must needes bee a great fault in him, to be carelesse in using the meanes. It is a signe hee sets no price upon Gods Graces that

Part 1. *A preparation to the receiving*

that makes no inquiry whether he hath them in his possession or no. Men use to make diligent inquiry after hidden and concealed land and treasures; much more ought wee to search out the concealed graces of God, which lie hid in our owne soules; and which wee cannot imploy (as wee ought) so long as wee know not whether they be in us or no.

3 It is in this respect very beneficiall and profitable for us, to finde out and know, what gifts God hath bestowed upon us, in that (as it appears by this place) it is a meanes, not onely to prevent fearefull and dangerous

gerous finnes , but to  
make us more capable of  
greater graces, which o-  
therwise shall bee with-  
held and detained from  
us. For wee have no  
grounded hope to re-  
ceive any new gracc, or  
blessing, from any ordi-  
nance of God, untill by  
diligent search of our  
selves, we have first found  
some former grace in  
our selves, that may  
make us (in some degree )  
fit and worthy Receivers  
thereof. For to him that  
hath (saith our Saviour)  
shall be given, and from  
him that hath not, shall  
be taken away, even that  
which he hath. The use  
of one grace, is to fit and  
prepare us for the recei-  
ving

Part I. *A preparation to the receiving*

ving of another.

Those speciall gifts and graces which are in all them whose persons are acceptable to God, are *Faith and Repentance*.

By Faith we are to understand a true, saving, and justifying Faith, which is a supernaturall gift of God, whereby a man seeing the vilenesse of his sinne, relyeth onely upon the merits of Christ Iesus, for the pardon thereof.

From this Faith doe all other Christian graces proceed, and according to the growth of it doe they grow. Whatsoever is done by vertue of this Faith (how simple soever the Action may seeme

to

to bee ) it is pleasing to  
God: Otherwise ( how  
glorious soever ) it is odi-  
ous to him. This grace in-  
titles us to Christ and all  
his merits. This effectual-  
ly applieth them unto us ;  
This is the onely mouth,  
by which the Body and  
bloud of the Lord is eaten  
and drunken ; and there-  
fore a speciall argument  
of Gods favour, and a ne-  
cessary quality to be in all  
worthy Communicants.  
And therefore wee are to  
make speciall search and  
triall of it.

A

Part I. *A preparation to the receiving*

CHAP. III.

*Of the triall of our  
Faith, by the ground  
thereof.*

**V**We may try our  
Faith, first by  
the ground, then by the  
subject.

The ground of true sa-  
ving Faith, is the word of  
God manifested unto our  
consciences by the Spirit  
of God, to be the Word  
of God. That Faith which  
resteth upon any other  
ground-worke or founda-  
tion, can bee no true sa-  
ving Faith.

A good meanes to try  
whether our faith be in-  
deed grounded upon the  
Word of GOD, is, To  
examine

examine our consciences  
in these particulars.

I. Whether we beleeve  
in deed and in truth, that  
the writings of the Pro-  
phets and Apostles, in  
the Old and New Testa-  
ment, are the very Word  
of God? (For the whole  
word of God, so farreas  
is needfull to be beleeved  
unto Salvation, is con-  
tained therein) or at the  
least, whether we be ex-  
ceedingly troubled, and  
grieved in our soules, and  
from our very hearts,  
when (through any temp-  
tation) we are moved to  
doubt of the same: And  
whether we use all meanes  
wee can, to come to bee  
fully perswaded thereof;  
For in such cases, God  
accepts

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accepts the will and endeavour for the deed.

2 Whether we unfainedly desire to be taught and instructed in the Word of God, and to come to the true knowledge and understanding, and beliefe thereof? And whether we love & affect those meanes most, which are most powerfull and effectuall to that end and purpose? For hee whose Faith is grounded upon Gods Word, hath his hope grounded upon the same Word; even all the hope that hee hath of everlasting life. And therefore he must needes desire to bee acquainted therewith, by all meanes possible.

3 Whe-



3 Whether our ignorance and dulnesse, in understanding of the Word, and our forgetfulnesse thereof, be grievous and troublesome untous? For how can it chuse but grieve and trouble a man, when he knowes not, or understands not, or cannot remember, the Evidence of his owne everlasting estate?

4 Whether our reading, or hearing the word read, or preached; our meditating, conference, and studie of it, doe increase, or nourish our love and delight, and beliefe in it? Or if wee cannot discern any such matter, whether we be not unfainedly grieved

Psa. 119. 92  
97, 98, 103

and

Part 2. *A preparation to the receiving*

and humbled for it.

Ps 119. 113

5 Whether wee give credit and authority unto it, above all humane Traditions, & Customes whatsoever? And whether we doe not deny credit and beliefe unto whatsoever wee know to be repugnant unto the same word?

6 Whether we finde a lightnesse, and chearefulnesse in our consciences, when wee have done any thing agreeable unto the word of God? And whether we finde a trouble, or a dulnesse and heavinesse in the same, when wee have done any thing, which we know to be repugnant unto the same word?

7 Whe-

7 Whether wee unfatiggedly hope in the promises, feare the threatenings, desire the blessings, and indeavour to avoid the curses contained in this word, and whether wee equally beleeeve the one, as well as the other?

8 Whether wee judge it a singular blessing of the Lord, that he hath in this manner revealed his will in the written Word; and that he vouchsafeth us libertie and meanes to come to the knowledge, understanding, and beliefe of it? And whether wee judge it to bee, a great judgement and curse upon them, from whom this word is hid, and who want this

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liberty and meanes that we enjoy.

9 Lastly, whether we can prove, these points of Religion and Faith, which wee hold and beleeve, by the written VVord of GOD? And whether wee doe therefore beleeve them, because wee know that they are affirmed in the VVord of God? And whether we misdoubt, and suspect all those points of Religion, that wee cannot see warranted by the Word of God?

If wee can finde these properties in our soules, then have wee found in our selves, so many infallible signes and tokens, that our Faith hath a  
true

true and sound ground.

CHAP. IIII.

*Of the triall of our faith, by  
the object or matter there-  
of.*

SEcondly, wee are to  
stry and examine our  
Faith in Christ, whether  
it be true and lively, yea  
or no, by the object and  
matter thereof.

The object and matter  
of true faith, is, That di-  
vine truth, which God in  
his Word hath revealed  
unto us. For if the testi-  
mony of GOD in his  
VVord, be the ground of  
our Faith, then that truth  
(which is revealed in the  
VVord) must needs be  
the object and matter

G 3 there-

Part 2. *A preparation to the receiving*

thereof. Now forasmuch, as there was never any one man, that could ever attaine unto the knowledge of all and every particular truth revealed in the Word of God: the readiest meanes herein to try our Faith, is, by such maine fundamentall truths therein contained, and plainly taught, upon which all other truths doe in some sort depend, and unto which they are to be reduced. And therefore let us examine our owne consciences in these points.

I Whether doe wee unfainedly beleeve the Mysterie of the Trinity, the Creation of the world, the fall of *Adam*, the

the Incarnation, death, resurrection, and ascension of Iesus Christ? That there shall bee a rising againe of all flesh from death to life; a generall day of Indgement; that there is a heaven, a hell, an everlasting life for some, and an eternall death for othersome, after this life. And such other grounds of Religion, evidently contained in the word of God, and collected, and proved by the same, in our ordinary confessions of Faith, and Catechismes.

2 More specially, whether we beleeeve that the Law of God, (the <sup>a</sup> summe whereof is contained in the ten Commandements)

<sup>a</sup> Mat. 22 4

Part 2. *A preparation to the receiving*

<sup>b</sup> Rom. 7.  
12, & 9. 14,  
15, 16.

is a <sup>b</sup> holy, perfect, and  
just Law? And such a  
Law, as God may justly  
binde every man, to the  
obedience of every Com-  
mandement, therein con-  
tained. And <sup>c</sup> whether  
we beleeve, that he that  
perfectly keepeth this  
Law, is <sup>d</sup> a blessed and hap-  
pie man.

<sup>e</sup> Psal. 19. 7.  
Deut. 6. 2,  
4, 5.

<sup>d</sup> Deut. 28.  
15.

Gal. 3. 10  
Rom. 6. 23.  
<sup>a</sup> Thef. 1. 9

3 Whether wee be-  
leeve, That <sup>e</sup> the breach  
of this Law, deserveth  
everlasting death and con-  
demnation. And that  
God in <sup>f</sup> his justice, may  
punish everlastingly in  
hell fire, the breakers  
thereof.

<sup>f</sup> Rom 9.  
13, 14.

<sup>g</sup> Rom 3.  
10, 11, 12,  
20, 23. & 5.  
12.

Pro. 20. 8;

4 Whether wee be-  
leeve, That <sup>g</sup> all men li-  
ving upon earth, since the  
fall of *Adam*, have bro-  
ken



ken this Law, and so are guilty of euerlasting death, and that no man (by reason of the corruption of his will) <sup>h</sup> is now since the said fall, able to keepe this Law.

5 Whether wee beleeve, That our selves in particular, are grievous sinners, and have deserved by our finnes, everlasting death and condemnation: And that it is a great misery to bee a sinner, and a happinesse to be free from sinne.

6 Whether wee beleeve, That God will punish everlastingly in Hel-fire, a great part of the world for their sin; And that to the praise of his glorious justice.

<sup>b</sup> Gen 8.

21.

Rom. 7. 7.

27.

Psal. 51. 3.

4. 5.

Neh. 1. 7.

Dan. 9. 5.

12.

Psa. 40. 12.

& 32. 4.

Ezra 9. 6

Luke 19. 23

& 12. 34

Mat 7. 13.

Rom. 9. 27.

110. 16. 4.

*Part 2. A preparation to the receiving*

Rom. 3. 23  
& 5. 6, 12.  
& 7. 18, 19  
20.

7 Whether wee be-  
leeve, That neither our  
selves, nor any man else,  
by his owne power,  
strength, or merit, is able  
to free himselfe from this  
condemnation: And ther-  
fore, if there be no meanes  
out of our selves to save  
us, that we also shall be in  
the number of those, that  
shall be everlastingly con-  
demned.

Iohn 17. 9  
Dan. 9. 7.  
Ro 15. 14.  
& 8. 22, 23  
Heb 4. 6.

8: Whether wee be-  
leeve, that God will shew  
grace and mercie to some  
sinners, freely saving, par-  
doning, and forgiving  
them, without the least  
merit and desert on their  
part.

9. Whether wee be-  
leeve, that all that are sa-  
ved and pardoned of their  
finnes

sinnes, are partakers of this mercy, onely through the merits of Iesus Christ, God and man; And that he merited the same, by his death and bloud-shedding upon the Crosse.

10 Whether wee beleeve, that the merits of Christ, are sufficient for the pardon and forgiveness of our owne sinnes in particular.

11 Whether wee beleeve, that all that are saved by Iesus Christ, shall in this life (if they live till they come to yeeres of discretion) have the Mystery of Redemption revealed unto them in the preaching of the Gospel, by meanes whereof, they shall effectually be called

Rom. 8. 1  
& 7. 24, 25.  
& 5. 1, 12.  
& 3. 28.  
Mat. 1. 21.

Iohn 1. 12  
& 6. 35.  
Mat. 9. 2.  
Rom 7. 24  
25.  
Esa. 1. 18.  
Heb. 9. 4.

Rom. 8. 30,  
31.  
1 Cor. 1. 30  
Ioh. 15. 15.  
& 17. 6, 20.  
21.

**Part 2. A preparation to the receiving**

Ephe. 5. 3<sup>r</sup>  
Iohn 15. 1.  
Ex. 11. 19.  
A&S 16. 14  
Ioh. 1. 12.  
2 Pet. 1. 5.

Mat. 19. 34  
Rev. 1. 22.  
1, 2, 3.  
2 Tim. 4. 8.

called out of the world,  
to Faith and Repentance;  
And that they shall testi-  
fie the same, by sorrow  
unfained for their sinnes  
past, and an endeavour care-  
fully to leade a new life  
ever after: and in a rea-  
dines to doe Iesus Christ  
faithfull service in his  
Church, according to his  
will revealed in his word.  
And whether we beleewe,  
that after this life, all such  
shall raigne with Christ  
Iesus, in all blisse and glo-  
ry in heaven, for ever and  
ever.

12 Whether wee be-  
leeve, that all such as doe  
beleewe, and unfainedly  
repent them of their sins,  
and have a constant pur-  
pose to lead a new life,  
accor-

according to the will and word of God, are in the number of them that shall bee saved everlastingly. And whether wee judge and beleeeve that it is a sin, for any such person to despaire of the mercie of God, and not to repose trust and confidence therein.

13 Whether wee beleeeve, that all those persons, are most vile and miserable, that are not called to Faith and Repentance; and that they (most of all other) are most vile and wicked persons that contemne and despise, or care not to use those meanes that God hath ordained, to bring them thereunto.

14 Whe-

Iohn 3.36.  
1 Ioh. 5.10

Iohn 3.18,  
36.

Mat. 11.21  
21.  
Heb. 2.3.

Part 2. *A preparation to the receiving*

Mat. 7. 7, 8

& 21. 22.

Mar. 11. 24

2 Tim. 4. 7,

8.

Luk. 2. 29.

Iob 19, 25.

Mat. 9. 24.

Luk. 17. 5,

Mat. 5. 6.

Rev. 21. 6

14 Whether wee beleeve, that we are bound to use all the meanes wee can, for attaining Faith and Repentance ; And whether we beleeve, that in using the meanes, we shall attaine them. And lastly, whether when we feele that we have in some measure obtained these graces ; wee doe beleeve, that our selves in particular, are of that number that shall bee saved. Or whether we doe use all in-deavour (at the least) and unfaignedly desire to beleeve the same.

In these severall points consists the substance and matter of the true Christian Faith, every one of which, are evidently revealed

vealed in the Word of God. So that those who are conversant in the same, (if they doe not wilfully shut their eyes against the light) cannot but see them plainly set downe therein: and upon these grounds and principles, doe all other Truths in the Word of God (in some sort) depend, tending either to the confirmation, or illustration of them. So that, if in the triall of our selves, we can finde assuredly, that we beleeve all, and every of these points, and doe our uttermost endeavour to beleeve them more and more: then verily our Faith is sound, in regard of the maine matter

Part 2. *A preparation to the receiving*

ter and substance thereof; though in divers other particulars, (through our ignorance and corruption) it may be weake and unsound.

CHAP. V.

*Of the triall of our Repen-  
tance.*

**T**HE second maine grace, that is in all those that are in grace and favour with God, is Repentance; the triall whereof, is also a triall of our faith. That person, whose heart is destitute hereof, is as yet odious in Gods sight; and therefore a most unworthy partaker of this Sacrament.

Repentance, is an un-  
faigned



faigned hatred of all sinne,  
arising especially from  
faith.

As they that want  
faith, want a mouth to eat  
the Body and Bloud of  
Christ; So they which  
want repentance, want an  
appetite and a stomacke  
thereunto. For how can  
they hunger and thirst,  
after the Lambe of God,  
which taketh away the  
sinnes of the world, who  
have not this grace to  
repent them of their sins?  
And how can they thanke-  
fully and worthily eate  
the body, and drinke the  
Bloud of that Lambe,  
which was sacrificed for  
their sinne, that have no  
desire nor appetite there-  
unto?

The

Part 2. *A preparation to the receiving*

The meanes then to try whether this Repentance be in us or no, is ; to make inquisition after the speciall signes and effects thereof: As,

Psa. 51. 3, 4  
Dan 9. 7, 8  
1 Cor. 11.  
31.  
Mat. 11. 38

1 Whether wee doe feele and perceive, that we are grievous sinners, and accuse and condemne our selves from our hearts for our sins, and acknowledge the just merit and desert of our sinne?

Rom 3. 20,  
& 4. 15. &  
7. 7.  
Psal. 119  
18, 143,  
176.

2 Whether wee did come to the sense and feeling of our sinne by the Law of God; and whether wee love the same Law the more, by how much the more it discovereth our finnes. And whether also wee love those meanes best, that are

are most powerfull and effectuall, to bring us unto the knowledge, sense, and feeling of our finnes.

3 Whether the more that we heare, and beleeve the Gospell, and in it the love and mercy of Jesus Christ towards sinners, the more we hate and forsake our sins?

Gal. 5. 24.  
1 Ioh. 3. 9.  
Rom. 6. 2,  
3, 4, 5.

4 Whether wee hate a sinne as much, or more in our selves, than in another; and whether wee love another, because of conscience he forbeareth to sinne?

5 Whether we hate and strive against that sinne, that our nature is most disposed unto, and which loveth and haunteth us most?

6 Whe-

Part 2. *A preparation to the receiving*

Luke 7. 47

6 Whether the more that wee have formerly sinned against God, and by our sinnes dishonoured God, the more now we desire and indeavour to please God.

Gal. 5. 19.  
1 The. 5. 22

7 Whether wee doe strive against not onely great sinnes, such as are punished at Assises and Sessions: but also small sinnes, such as are not punished, nor ever called in question, in the Courts and Consistories of men.

Gen. 36. 9.

8 Whether wee hate and abhorre in our selves, not onely those sins, that are hatefull and detestable in the eyes of men: But even those also, which men will account

a grace and honour unto us to commit : And for which they will recompence and reward us; when it shall be revealed to us, out of Gods word, that they are sins.

9 Whether wee hate sinne principally, because God hates it, and forbids it ; And not onely, and especially, in respect of the curse and punishment, or of the lawes of men.

10 Whether wee doe not repent, that wee did no sooner repent : And whether we would, for any worldly good, bee in that estate that we were in before our Repentance.

Phil 3.7,8

11 Whether wee can instance, in any speciall  
or

Part 2. *A preparation to the receiving*

or particular sins, which formerly we loved and delighted in, which now we hate and strive against?

12 Whether wee doe so much the more studie and imbrace the contrary vertues unto such finnes, as we now repent of, by how much the more wee have been formerly given unto them.

13 Whether wee are not afraide, that something that we love and affect, should (by the Word of God) be discovered to be a sinne; And whether we doe not desire and pray that God would discover unto us all our sins, to the end that we may strive against them, and forsake them?

14 Whe-

14 Whether wee doe rejoyce and unfaignedly thanke God, when any thing (that we take pleasure and delight in) is discovered to be a sinne.

15 Whether wee esteeme it a singular blessing of God, that we have beene, and are crossed of God in those sins, which our nature thirsteth after; And that we have not had that opportunity and meanes of committing them, which our corruption hath desired?

16 Whether wee doe not hate, but rather love him, that dutifully, lovingly, and brotherly doth admonish us of a manifest sin, especially if it be a Minister of God.

Part 2. *A preparation to the receiving*

CHAP. VI.

*Of new obedience, and the  
triall thereof.*

**O**Ne maine and speciall effect, and fruit of true Repentance, and consequently of Faith, (without which our persons cannot be acceptable unto God) is new Obedience.

1 Pet. 4. 2.  
& 1. 22.  
Rom 6. 15.  
Act. 13. 1.  
Dan. 3. 18.

New obedience, is a constant purpose to forsake all sin, and an endeavour to obey God in all things for Christs sake.

Every Article of our Faith, is an unresistable argument, to prove that wee owe this duty unto God: And if we beleeve them truly, they will  
move



may our Lord, force us unto  
the same in some measure  
or other.

The meane to try whe-  
ther this grace be in us, or  
no, is to examine our con-  
sciences in these points fol-  
lowing.

I Whether wee desire  
and endeavour, to know  
the will, Pleasure, and  
Commandment of God,  
that wee might thereby  
glorifie our selves to please  
God: and whether we  
doe (to this end) use the  
most likely and approved  
meanes, to come to the  
knowledge thereof: and  
whether we rejoyce in the  
knowledge thereof, after  
wee have attained unto  
it.

II Whether wee are  
blow

Gal. 2. 14

Cor. 12. 1

1 Cor. 12. 1

1 Cor. 12. 1

1 Cor. 12. 1

1 Cor. 12. 1

1 Cor. 12. 1

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1 Cor. 12. 1

1 Cor. 12. 1

Part 2. A preparation for the second day

Gal. 5. 14.

1 Cor. 18. 1

19, 20.

Mat. 26. 39

Nũ. 22. 19.

1 Pet. 4. 13

16.

Mat. 9. 28,

29.

1 Pet. 4. 17

18, 19.

Phil. 1. 29.

Psa. 119. 71

1 Cor. 1. 10

Rom. 8. 3.

1 Pet. 4. 13

Rom. 17. 24

2 Cor. 12. 8

Pro. 30. 8.

content, to submit our  
owne will, reason, and af-  
fections unto Gods revea-  
led will: and doe not ex-  
alt our owne wisdom and  
will above his.

3 Whether wee labour  
to perswade our selves that  
we shall lose nothing, by  
yeelding obedience to  
Gods will and that it shall  
be worse for us, for crof-  
sing his Will in any thing  
whatsoever, yea, that the  
more we lose by our obe-  
diency to God, the more  
wee shall be sure to gaine  
thereby.

4 Whether wee are  
not grieved, when wee  
meete with any lets and  
hinderances: by meanes  
whereof, we cannot doe  
his will, as we ought and  
would

would doe it: and whether we are unfeignedly sorry, that wee want strength and ability to doe it, as we would and should.

5 Whether wee count it a grace, honour, and favour unto us, that GOD would vouchsafe to command us any service: and whether wee thinke nothing too base for us to do that hee requireth at our hands.

Mat. 16. 24.

6 Whether it bee grievous unto us, that others doe not obey God: and whether it be hatefull unto us, that another man should displease God, to pleasure us.

Psal. 119.  
136.

7 Whether wee thinke all the service and duties,

H 2

that

Part 2. *A preparation for the next thing*

Rom. 9. 3.  
Gē. 22. 1, 2

Luk. 18. 13  
Psal. 51. 17  
Esa. 66. 2.

that God requirith of us, to be performed either to himselfe, or to our neighbour, to be lesse by many degrees, than he hath deserved at our hands: and whether, if hee should desire greater matters at our hands, we thinke our selves bound to yeeld obedience unto them.

8 Whether wee account meanelly and basely of our obedience, and of the best service wee can performe, or at any time have performed to God, as that which is of no value, to merit the least grace and favour of him.

9 Whether it bee a tediousnesse and vexation unto our soules, to live in these places, where we

can

cannot have opportunity  
to serve and please God, as  
wee would and ought to  
doe: and whether we love  
those places most, where  
we have most means and  
opportunity to serve and  
honour God.

10 Whether wee love  
those persons most, from  
whence wee have most  
helpes & encouragements  
to serve and please God,  
and whether of all other  
persons, we mislike them  
most, that crosse and hinder  
our obedience unto God,  
and will not suffer us to  
performe those duties un-  
to him, which we are able  
to do, and willingly would  
doe, and which lay snares  
and stumbling blockes in  
our wayes, that wee may

H?

not

Pla. 120.5

Pla. 84.12

3, 4, & 27

1 The. 5.12

Part 2. *A preparation to the receiving*

not freely serve him as we would.

Phil 1.9,  
10, 11.

II Whether we desire to live no longer, than that we may be able to do God some honour and service: and whether every day more than other, the longer we live, we thinke our selves bound, and indeavour to doe better and better service unto God; and to make him amends for our negligence past, all the dayes of our life before.

CHAP. VII.

*Of the Persons that are to  
make this triall.*

**H**itherto of the triall it  
selfe.

The Persons that are to  
make this triall, are our  
selves, upon our selves: *Let  
a man therefore* (saith the A-  
postle) *examine himself.* The  
reason whereof is evident:  
for it is not possible, that  
another man should by tri-  
all finde out what is in  
our hearts and conscien-  
ces. For though another  
should use never so ma-  
ny experiments, and try  
never so many conclusi-  
ons upon us; yet may we  
through our hypocrisie,  
and cunning dissimulation

much. H 4 cozen

Parta. A preparation to the recording

cozen and delude him, though he were the wisest man, and severest inquisition in the world; Yet our owne hearts are so full of fraud and guile, that if in this triall and examination of our selves, we doe not proceede by a sound and sincere rule, our selves shall exceedingly cozen our selves; and we shall conceit, that that grace is in our hearts, which was never in them in deed and truth.

Doth not experience teach us, That some persons have made great shewes of piety, and more than an ordinary profession thereof, in so much that they have seemed not only to others (but our selves)

no. 500. + H doubt,



doubt, even to themselves)  
to burne in zeale, to some  
speciall Truthes, and causes  
of Christ, wherby yet after-  
wards have proved dete-  
stable Apostates, & bloody  
and desperate persecutors  
of that in others, which  
themselves have professed?

The Lord seldome leaves  
his Church without some  
notorious example, or o-  
ther of this kinde; that we  
might the more narrowly  
try and examine the sincer-  
ity of our hearts, and take  
heed wee be not deceived  
with shewes and semblan-  
ces of grace, instead of sub-  
stances.

This triall of our selves,  
doth not exclude the tri-  
all which others (as farre  
as they are able) are to

H 5 make

Part 2. *A preparation to the receiving*

make of us, especially our  
Governours, Teachers,  
and instructors, such as  
have the cure and charge  
of our soules: but it ra-  
ther strengtheneth and co-  
firmeth the same. For they  
who in singlenesse of heart  
shall once set themselves  
to this worke, shall finde it  
of that difficulty, that they  
will be glad of any further-  
ance and direction that  
they can get. For those  
Trials and examinations,  
that others use to make of  
us, are but helpes and di-  
rections, how we may (in  
the best manner) try and  
examine our selves: Those  
therefore who are so ready  
to conclude from thence,  
that others have nothing to  
doe to examine them, be-  
cause

cause they are required to examine themselves: might as well conclude, that no body else is to care for, or doe good to them; because they are to care for, provide for, and doe good for themselves.

But the truth is, such persons as are not willing that others should examine them, doe never purpose to examine themselves; but are guilty to themselves of ignorance and gracelesse, and affect the same: And therefore had rather live and rot therein, than discover it to others, though they might have helpe thereby. Indeed, if this were the end of such trialls, to finde out the defects, wants, and infirmities

Part 2. *A preparation to the receiving*

ties of our brethren, to the end that they may be drawne forth to punishment, or that wee might have matter of contempt or derision against them, it were somewhat to except against it. But feeling the use and intent thereof, is to finde out what spirituall grace the Examinant wanteth, to the end that the best meanes might be used to supply the same: Is it not strange, that any should bee found unwilling to submit unto the same? much more to judge it an injury and wrong? If a rich man should come to a poore man, and in love and piety examine him of his estate, desiring to make

make knowne unto him  
what he wanteth herber  
Muney, Cornes, or other  
provision for himselfe, his  
Wife and Children, pro-  
mising to supply the same:  
Were hee not a strange  
man if being intreated  
want himselfe, wife, and  
children, ready to starve  
with hunger, hee should  
murmure and grudge at  
this rich man, and aske  
what hee had to doe to  
examine him? Verily, thus  
itis with many poore ig-  
norant soules amongst us:  
the more they stand in  
neede of spirituall re-  
liefe, the lesse they can  
endure to bee examined  
of their poverty and nee-  
kednesse, by those who are  
desirous to help and relieve  
them

Part 2. *A preparation to the receiving*

think the best they can.  
But we may note here  
That this is not sufficient  
to make a worthy  
Receiver; That upon tri-  
all and examination made  
by others, hee bee found  
worthy. A man by wise  
and politicke carriage, may  
so verticane himselfe, that  
(even the best) and hol-  
liest, and learnedst, after  
that they have sifted him  
to the uttermost shall  
finde, no just matter of  
exception against him.  
And many beare this  
minde, that if they can  
so behave themselves, as  
no man else can accuse  
them, though they bee  
guilty to their owne con-  
science of never so many  
corruptions; that then  
they

they are worthy enough  
of Christ, and this Sacra-  
ment, and all other pre-  
rogatives of Christians.  
But the Apostle teacheth  
us heere, never to judge  
our selves tryed enough,  
but when we are appro-  
ved to our owne soules  
and consciences. For the  
strictest inquisitors, may  
free and acquit us, when  
our owne consciences haue  
a thousand capitall crimes  
to arraigne, to convict,  
and condemne us of. Let  
us not therefore, in the  
matter of our owne wor-  
thinesse, so much relie  
upon the judgement of  
others, though it were  
of the best in the World,  
as of our owne conscien-  
ces which are better able

to

Part 2. *A preparation to the receiving*

to judge of our owne inward state, than all the World besides. But most judge themselves Christian and worthy enough, if no man else be able to lay any speciall unworthinesse to their charge. But then the Apostle would have sent us to others, (and not to our selves) to be tried and examined.

This duty of trying and examining a mans selfe is of use to the best of Christians: for many times none feele in themselves more want of graces than they doe, none are more dejected with the sense and feeling of their defects than they are: And many times they thinke they want those graces most



most, with which their  
soules are most richly adorn-  
ed.

And thus much of the  
first duty, which the Apo-  
stle propounds as a speci-  
all means, to prevent the  
profaning of this Sacra-  
ment.

That we give not our  
bodies and teaching of our  
soules, untill we have receiv-  
ed grace in us. For the Apo-  
stle requires of him that  
examineth himselfe, that he  
eat of this bread, and drink  
of this cup.

**W. H. P.** is hee to doe  
this, whether in this church  
and trial hee shall finde a-  
ny grace in himselfe or no?  
To what end should hee  
a man look for such trials?  
This case is cleare, that a  
man is not to receive this  
22.

CHAP. VIII.

*Of the continuance in triall  
till we finde what we seeke for.*

**T**He other duty pro-  
pounded by the Apo-  
stle (but implicitly) is;  
That wee give not over-  
trying and searching of our  
selves, untill we finde these  
graces in us. For the Apo-  
stle requires of him that  
examineth himselfe, *That  
he eat of this bread, and drink  
of this Cup.*

*What?* is hee to doe  
this, whether in this search  
and triall hee shall finde a-  
ny grace in himselfe or no?  
To What end then should  
a man seeke any such triall?  
This case is cleare, that a  
man is not to receive this  
Sa-

Sacrament, except after this  
all hee finde himsele to  
bee in the estate of grace.  
But why doth not the  
Apostle put in this cauti-  
on and exception: First,  
Because he would thereby  
teach all Christians, so long  
to continue the triall and  
examination of themselves,  
untill they have found in  
themselves (in some de-  
gree) the graces above spe-  
cified; Secondly, To shew  
that a man hath not tryed  
and examined himselfe, in  
that manner which the ho-  
ly Ghost meaneth, untill  
hee hath found in himselfe  
the graces aforesaid.  
Thirdly, To teach, that  
he that hath this grace, but  
to search seriously within  
himselfe, shall in good time  
finde

Part 2. A preparation to the receiving

finds these graces in him-  
selfe.

It is the precise promise  
of our Saviour, *Seeke and  
ye shall finde; Luk. xi. 9.*

What an encouragement  
then ought this to be unto  
every one of us to rife and  
ransacke our owne soules,  
searching every corner of  
them, as one would search  
for a Mine of gold see-  
ing wee are sure before  
hand to finde the graces  
we seeke for, and in and  
with them (which will be  
of more worth to us, than  
a thousand worlds) a sea-  
led pardon of the forgive-  
nesse of our finnes; Yea,  
some evidences and Inden-  
tures of a firme title to  
the Kingdome of Heaven.  
If a condemned man  
should

should be certified, that if  
hee did; make diligent  
search, he should without  
faile finde the Kings par-  
don, or as a needy beg-  
ger were informed, that if  
he would seeke and search  
narrowly in such a place,  
hee should be sure to finde  
such treasures of gold and  
silver, as would make him  
a rich man as long as hee  
lived; would any man pit-  
ty either the poverty of the  
one, or the death of the  
other, if they should re-  
fuse in these cases to make  
paines to search. Much  
lesse are such to bee pit-  
ied, that may finde saving  
grace if they wil seeke for  
it. Can there be a greater  
signe of a man that despi-  
seth the grace of God, than  
in

Part 2. *A preparation to the receiving*

in such a case as this is, not to seek after it; when a man may be sure to have it for the seeking after.

Here we may note by the way, that the Apostle doth not only tie the duty of examination to the receiving of the Sacrament; but also the receiving of this Sacrament, to the duty of Examination. Not that we should never examine our selves, but before the receiving of this Sacrament, or upon this occasion, we should then after the doing of it receive, and not forsake the Table of the Lord. So that these points following, are plainly taught unto us by the Apostle.

I. That the danger of

re-

receiving unworthily, must  
not withhold us from re-  
ceiving this Sacrament; but  
must make us so much the  
more industrious to use the  
meanes of worthy recei-  
ving the same. For the  
Apostle doth not say; Let  
a man therefore forbear  
to receive; but, *Let a  
man therefore examine  
himself, and so let him  
eat, &c.* So that the more  
dangerous it is to receive  
unworthily, the more must  
we endeavour to be wor-  
thy Receivers. And hence  
the Apostle inferres this  
duty from the danger a-  
foresaid, as if he should  
say; Every Christian stands  
bound to receive this Sa-  
crament; yet seeing the  
danger of unworthy re-  
ceiving

Part 2. A preparation to the sacrament

ceiving it so great a duty  
is the more diligent  
study how we may be  
worthy Receivers of it  
That all Christians  
which are bound to re-  
ceive are bound to make  
this trial before they re-  
ceive.

That after we have  
made this trial, it is sinne  
not to receive this Sacra-  
ment. That the danger  
it is to receive  
unworthily.

Of the danger of  
the neglect of the trial before  
the Apostles inferre.

Thus much of the du-  
ties necessary to the  
worthy receiving of this  
Sacrament.

That Apostle further  
enjoins more



more' urgeth and presseth  
the Church of Corinth  
(and us in them) to this  
duty: *inquit vna galv*

*1* In generally, by  
shewing the curse  
that they incurre  
which without  
this triall doe eat  
unworthily.

And this *2* In speciall, by  
shewing what  
signes and tokens  
of what curse  
was amongst the  
Corinthians them-  
selves.

The curse hee first pro-  
pounds: and secondly af-  
fixeth the speciall ground  
and reason thereof.

The curse propounded  
is this: That a man, not  
trying and examining  
himselfe, eate and drin-  
keth unworthily; and  
I there-

**Part 2. A preparation to the receiving**

therein, and thereby, eat-  
eth and drinketh his owne  
damnation: That is, in stead  
of receiving any spirituall  
food, they receive there-  
by (except the speciall  
mercy of God prevent it)  
that which will be a bane  
and poyson to their soules.  
The Bread and Wine re-  
ceived, shall be so farre  
from being to them the  
Body and Blood of Christ,  
that it shall be unto them  
(as the sop was to Ju-  
das) a meanes, in and by  
which Sathan shall enter  
into them. They shall  
be so farre from further-  
ing their Salvation there-  
by, that if they had no  
other sinne, that should  
be sinne enough to pull  
upon their heads eter-  
nall

nall condemnation.

If God should turne these Elements of Bread and Wine (being unworthily received) unto a bodily bane and poyson unto us, would it not make us feare and tremble how wee received them, and to try & examine our selves thorowly, before wee presumed to receive the same?

Surely, if upon our unworthy receiving, our bowells and entrailes should be in danger to rot within us; yea, if no more evil than that should follow, it were nothing so fearefull a matter as this is, to eate and drinke our owne damnation. As therefore we hate and ab-

Part 2. *A preparation to the receiving*

herre the damnation of our soules, wee should hate and abhorre the unworthy receiving of this Sacrament, and love and embrace those meanes, by which wee may become worthy Receivers thereof.

The ground of the curse, is, because such doe not discern the Body of Christ, that is, make no difference betweene that food, and those dainties which God prepareth and offereth in this Sacrament, even the precious Bodie and Blood of our Saviour Christ, and other ordinary meates and drinkes, in eating and devouring the Bread and Wine, never looking af-  
ter

ter, nor regarding to eate  
and drinke the Body and  
Blood of Christ, exhibi-  
ted thereby. What is this  
but to contemne Christ  
and his merits, and to of-  
fer a foule indignity to  
God, that prepares this  
feast? And how can they  
but endanger themselves  
to perish eternally; that  
discerne not, nor looke  
not after that food, by  
which they should live  
eternally.

CHAP. X.

*Of the speciall signes and  
tokens of the afore-said  
curse in the Church of  
Corinth.*

**T**He Apostle more spe-  
cially shewes, the  
I ; curse.

Part 2. *A preparation to the receiving*

curse aforesaid, by certaine speciall signes and tokens thereof in the Church of Corinth, viz. Certaine speciall Iudgements of God, that at that time were inflicted upon diuers persons, in and of that Church.

These iudgements were bodily afflictions, of diuers sorts and degrees. Some were smitten with one kinde of infirmitie, and some with another, and some with death it selfe. *For this cause* (saith the Apostle) *many of you are weak, and sicke, and many are fallen asleepe;* verſe 30.

Hence wee learne

1. That wee ought in a speciall manner to reverence

rence and religiously use  
those ordinances of God,  
the profanation whereof,  
hee markes and brands  
with particular visible  
judgements. Gods meere  
threatnings of death after  
this life, should be enough  
to terrifie Christians from  
the abuse of any of his  
Ordinances: Much more  
then should they moove  
us, when (as so many  
Seales and Sacraments  
thereof) hee shall annex  
thereunto sensible plagues  
and punishments in this  
life. Wee cannot but see  
that many plagues and  
judgements are gone  
forth from the Throne  
of God into the World;  
yea, into the Church; yea,  
into many of our houses,

Part 2. *A preparation to the receiving*

and vpon our downe persons: Neither doe we see the judgements onely, but wee might see also (if we did not wilfully shut our eyes) for what particular finnes God inflicteth many of them. Who is it that cannot see, that so many and so many plagues and vengeancees have fallen, and doe yet lie upon such and such men for their murders, thefts, adulteries, rascals, perjuries, drunkennesse, &c. And yet neither the sight of these judgements, no, nor the sense and feeling of some of them in our owne persons, will serve to restraine us from those finnes; But in the midst of so many judgements these



these finnes abound, and as it were, triumph over them.

2. We may learne, that the unworthy & profane Receivers of this Sacrament, doe not onely eat and drinke therein a spirituall judgement (which hypocrites and carnall men doe not so much care for;) but even bodily judgements also, so that it may prove in the end and effect no better than a very bane and poyson unto our bodies, and a means of many grievous diseases, yea, and of untimely death: For so it proved (we see) to some of these Corinthians; and we can pleade no speciall privilege. The more there-

Part 2. *A preparation to the receiving*

fore that wee may love our bodily lives and health the more, let us make conscience of the former duties. These kinde of judgements here mentioned, are not strangers amongst us ; yea, the hand of God in this kinde hath lien a long time heavie upon us : and though we cannot precisely say (as the Apostle heere doth,) That for this very cause, some of us are afflicted with this disease, and some with that ; as so many with the pestilence, &c Yet having such a president set before us, in the Word of God, of such a sinne, punished with such judgements, it being too apparent, that not onely the

the same sinne doth raigne amongst us, but that also the same Indgements lie in great weight and measure upon us; wee have just cause to feare, that amongst others, this very sinne is one cause thereof. And therefore in seeking to remove these judgements, let us have a speciall care amongst other sinnes to reforme this.

3. So oft as any of us are guiltie unto our selves of unreverent and unworthy receiving of this Sacrament, and the more free we have beene with all from any of these judgements; in the greater danger wee should feare our selves to be.

For

Part 2. *A preparation to the receiving*

For wee are indebted, for  
many deaths and sicknesses  
to the Lord, which (ex-  
cept wee repent betimes,  
with true Repentance) we  
shall be sure to pay, with  
the interest, either in this  
life, or in another. For  
the Lord as much hates  
this sinne in us, as in the  
Corinthians, and will be  
sure at some time or o-  
ther, by one means or  
other, to punish it severe-  
ly; And the more hee  
deferres to punish it, the  
more severely hee will  
doe it, when he takes the  
rod once into his hands.  
Let us then in the feare of  
God take heed, how in  
this case wee too much  
abuse the patience and  
long suffering of God;  
patience

patience wounded, be-  
comes fury.

For the further infor-  
ming of this, the Apostle  
shewes:

First, the Justice of God  
in this curse of his: Se-  
condly, his Mercy.

His Justice, in that he  
had not thus sharply  
judged them, if they had  
judged themselves. For  
(saith hee) If wee would  
judge our selves, we should  
not be judged, verse 31. As  
though hee should say:  
Wee may thank our  
selves for these and such  
like judgements that lie  
upon us, and can no way  
blame God for them. For  
it is just with him, the  
best of us being so sin-  
full as we are, that when  
we

**Part 2.** *A preparation to the receiving*

wee will not judge and condemne our selves, we should be in such a manner judged and condemned by him.

Hence wee may learne:

1. That the best meanes to prevent any judgement of God, whether temporall or eternall, is to accuse, arraigne, judge, and condemne our selves: and contrarily, the surest way to pull downe all sorts of judgements upon our selves, is to justifie our selves, and to the glory in the merits of our owne righteousness.

Would wee then in most effectuall manner, prevent sickness, shame, death? Let us examine our selves, and search  
what

what finnes are in us, and  
passe the severest sentence  
of condemnation against  
our selves that may be.  
The more (if it be done  
unfainedly) we shall  
condemne our selves, the  
more the Lord will justifie  
us.

2. The due triall and ex-  
amination of a mans selfe,  
and the judging and con-  
demning of a mans selfe;  
doe one necessarily follow  
upon another. Otherwise  
there is no good cohe-  
rence of these words with  
the former.

He then that shall care-  
fully and conscionably ex-  
amine himselfe, shall be  
sure to find matter enough  
in himselfe to judge and  
condemne himselfe for.

So

Part 2. *A preparation to the receiving*

So that hee doth most  
worthily eat and drinke  
this Sacrament, that shall  
discerne in himselfe most  
marked of judgement and  
condemnation: and none  
more unworthy Recei-  
vers thereof, than those  
which can finde nothing  
in themselves to judge  
and condemne them-  
selves for.

Hee shewes secondly,  
the mercy of God to-  
wards them herein. That  
these judgements (unto  
them that can make right  
use of them) are but fa-  
therly and loving cha-  
stisements and instructi-  
ons, to keepe them from  
the common condemna-  
tion of the World. But  
(saith hee) *whilest we are*  
*indeed*



judged, we are chequered  
(or nurtured and instru-  
cted) of the Lord, because  
we should not be condem-  
ned with the world.

As if hee should have  
said : You are notwith-  
standing to behold Gods  
mercy towards you, shi-  
ning in this Iustice of  
his. For hee doth not this  
out of any hatred hee  
beares to any of you, that  
are humbled under this  
hand of his, and can make  
a good use thereof. But  
as a loving and deare Fa-  
ther chasteneth and cor-  
recteth his childe. when  
hee sees him in any fault,  
not that hee might be  
avenged of him, but on-  
ly thereby to terrifie him,  
and keepe him from such  
courses

**Part 2. A preparation to the receiving**

courses as might bring him to the gibbet or gallowes, or any other such shamefull end: So God exerciseth you with these temporall chastisements, that thereby hee might keepe, and restraine you from following such courses, as might bring you (with the rest of the wicked world) to eternall damnation.

The consideration hereof, should not embolden us to be the lesse carefull of the former duties, but rather to make more conscience of them. For howsoever those who receive this Sacrament unworthily, doe not so eate and drinke their owne damnation, that there is

no

no means or hope of mercy left unto them, being  
falne into this sinne; and  
though these temporall  
judgements, which God  
inflicts as signes and to-  
kens, that therein they eat  
and drinke their owne  
damnation, are to some  
persons the effects of  
Gods love, and the means  
to save them from that  
damnation: Yet cursed  
and desperate must their  
state needes be, that shall  
in such a manner abuse so  
great a mercy and love  
of God; yea, these tem-  
porary judgements, doe  
so farre forth onely pro-  
ceede from his love, as  
they are sanctified unto  
us, and made holy instru-  
ments, in and thorow  
them,

Part 2. *A preparation to the receiving*

them, to see and behold what an odious and damnable sinne it is, to receive unworthily; and so they become a good meanes to make us repent of it, and forsake that sinne. In others they are but the fore-runners of eternall punishment.

Thus much for our help and direction, that wee may be worthy and fruitful receivers of this Sacrament.

○ The Lord for his mercy sake pardon our former wants heerein; and move our hearts to the carefull performance of all these duties; that so wee may not onely avoide the judgements which unworthy Receivers are  
in

in danger to fall into, but  
that wee receiving these  
Myſteries worthily, may  
in and by them, receive  
the aſſurance of that  
grace and mercy which  
is ſhaddowed and repre-  
ſented by them, even the  
full and perfect Redemp-  
tion of our bodies and  
ſoules through the ſa-  
crifice of Christs Body,  
and his moſt precious  
blood-ſhed upon  
the Croſſe,  
*Amen.*

**FINIS.**

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**figura**

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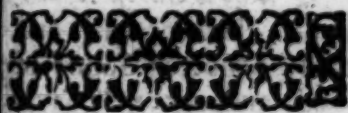
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# A Brieſe Forme of Examination.

Containing occaſion-  
ally the maine Prin-  
ciples of Religion.

I.

Question.

**W**hat is a Sacrament?

*Anſw.* A myſticall  
ſigne ordained of God, to  
repreſent and ſeale to the  
worthy Receiver, ſalvati-  
on by Chriſt Ieſus, *Math.*  
*28. 19.* *I Corinth. 11. 23.*  
*Gen. 17. 7.* *Rom. 4. 11.*

*Q. Who*

*A brieffe forme of Examination.*

*Q Who is Christ Iesus?*

*A.* The Eternall and onely begotten Sonne of God, and our onely Saviour, *Math. 3. 17. Rom. 1. 3. Iohn 1. 14. 1 Tim. 2. 5. Heb. 2. 17.*

*Q What is God?*

*Ans.* An infinite and eternall Majesty, the Creatour and Governour of the World, *Psal. 139. 7. 1 Kings 8. 27. Esa. 44. 6. Psal. 90. 2. Genes. 1. 1. Psalm. 19. Zacha. 9. 10. Prov. 15. 3.*

*Q How many Gods are there?*

*Ans.* Onely one in three persons, *Iohn 17. 3. Exod. 20. 3. 1 Cor. 8. 3. 1 Iohn 5. 7.*

*Q Which be those three Persons?*

*A.* God



A. God the Father, God the Son, and God the holy Ghost: *Mat. 28. 19.*

II.

Q. *How is Christ our Saviour?*

A. By redeeming us from hell, and purchasing Heaven for us: *Matth. 20. 28. Iohn 3. 14, 15.*

Q. *What is Heaven?*

A. A place of everlasting joy and glory: *Mat. 25. 34. Luk. 16. 22. 1 Cor. 22. 9. Revelat. 21. 23. & 2. 1, 2.*

Q. *What is hell?*

A. A place of everlasting torment: *Luke 16. 23. Revel. 20. 20. Matth. 25. 46. Esa. 30. 33.*

K

Q. *How*

III.

*Q. How came we in danger of hell?*

*A. By ſinne, Rom. 5. 10. Gen. 2. 17. Rom. 5. 12.*

*Q. What is ſinne?*

*A. A breach of Gods Comandements, 1 Ioh. 3. 4. Rom. 7. 7. Gal. 3. 30.*

*Q. What are thoſe Comandements?*

*A. God ſpake, &c.*

*Q. Have all men broken theſe Comandements?*

*A. Yea, all without exception, Rom. 3. 9, 10. Rom. 3. 23. Gal. 3. 32.*

*Queſt. Doth every breach of theſe Comandements deſerve everlaſting torment in hell?*

*A. Yes*

*A.* Yes verily, *Rom.* 6.  
23. *Gal.* 3. 10. *Deut.* 27. 16.

IV.

*Q.* How many sorts of  
sinne are there?

*A.* Two: Originall and  
Actuall.

*Quest.* What is Originall  
sinne?

*A.* A corruption of na-  
ture, whereby we are in-  
clined to the breach of all  
Gods Commandements,  
*Psal.* 51. 5. *Rom.* 7. 18 & 8.  
7. & 7. 14.

*Quest.* Is this corruption  
in all?

*Ans.* Yea: *Gen.* 8. 21.  
*Rom.* 5. 12.

*Q.* How came wee to the  
same?

K 1

*A.* By

*A briefe forme*

*A.* By the fall of *Adam*,  
our first Father. *Rom.* 5. 12.  
1 *Cer.* 15. 22.

*Q.* How did he fall?

*A.* By eating of the fruit  
of a tree that God had for-  
bidden upon paine of death  
*Gen.* 3. 6.

*Q.* What is a *small* sin?

*A.* A particular breach of  
Gods Commandements,  
in thought word and deed,  
arising from Originall cor-  
ruption: *Gen.* 6. 5. *Gal.* 5.  
19. *Ephe.* 2. 3. *Rom.* 3. 13.

V.

*Q.* By what meanes bath  
*Christ* redeemed us from hel,  
and purchased Heaven for  
us?

*Ans.* By fulfilling the  
Law,

Law, and dying for us,  
*Phil. 2. 8. Mat. 5. 17. ver. 3.*  
*15. Revel. 5. 9, 10. Heb. 9.*  
*15.*

*Q. How could the Sonne  
 of God, being God, performe  
 this?*

*A. He tooke upon him  
 our nature, and so became  
 God and man in one Per-  
 son: Job. 1. 14. Rom. 9. 5.*

*Q. How did hee take our  
 nature upon him?*

*A. He was miraculou-  
 sly conceived by the Holy  
 Ghost in the wombe of a  
 Virgin, Esa. 7. 14. Mat. 1.*  
*20. Luk. 1. 35. Iohn 1. 14.*

*Q. What death did he dye  
 for us?*

*A. An accursed death  
 upon the Crosse, Mat. 27.*  
*35. Gal 3. 13.*

*Quest. Was there no o-*

K 2

ther

*A brieffe forme*

*ther meanes to save us?*

*A. No verily, Acts 4. 12.  
Rom. 7. 23, 24.*

*Q. Doth our Saviour  
Christ then continue still un-  
der death?*

*A. No: but hee rose a-  
gaine the third day, and  
ascended into Heaven, and  
there sitteth in all glory, at  
the right hand of his Fa-  
ther, making intercession  
for us, Iohn 20. Matth. 28.  
Acts 1. Acts 2. 31. 1 Cor.  
15. Marke 16. 19.*

*VI,*

*Q. Shall all men bee sa-  
ved by Christ?*

*A. No: but such onely  
(if they be of yceres) as by  
Faith and Repentance be-  
come*

come new men. *Ephes. 3. 17.*  
*Col. 2. 12. Iohn 3. 16. & 1.*  
*12. Acts 13. 39. Mar. 1. 4,*  
*15. Acts 20. 21. Ioh. 6. 35.*

*Q. What is faith?*

*A.* A confidence in the merits of Christ onely for salvation, *Act. 16. 31. Ioh. 1. 12*

*Q. What is Repentance?*

*A.* An unfaigned hatred of all sinne for Christs sake, *Acts 3. 19. 2 Cor. 7. 10, 11. Mat. 3. 7, 8, 10.*

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VII.

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*Q. By what meanes doe wee attaine unto Faith and Repentance ordinarily?*

*A.* By the preaching of Gods Word, *Ephes. 1. 31. Rom. 10. 17.*

*Q. What is Gods Word?*

*K 4 A. His*

*A brieffe forme*

*Ans.* His revealed  
will contained in the wri-  
tings of the Prophets and  
Apostles: 2 *Tim.* 3. 15, 16.  
2 *Pet.* 1. 10. *Luke* 24. 27.

*Q.* What were those Pro-  
phets and Apostles?

*A.* Men that writ by di-  
vine inspiration: 2 *Tim.* 3.  
16. 2 *Pet.* 1. 21.

*Q.* What bee the parts of  
Gods Word?

*A.* The Law & the Gospel.

*Q.* What is the Law?

*A.* That part of Gods  
word, which sheweth the  
curst estate that all men  
are in by reason of sinne,  
*Gal.* 3. 19. *Rom.* 3. 20.

*Q.* What is the Gospell?

*A.* That part of Gods  
word which shewes how  
wee are freed from that  
curse by Jesus Christ: *Act.*



6.30. Ioh 3.16. Mar.1.1.

VIII.

*Q. Where is Gods Word ordinarily preached?*

*Ans. In the Churches of Christ.*

*Q. What are the Churches of Christ?*

*A. Holy assemblies joyning ordinarily and orderly together in the worship of God, 1 Cor.1.1. & 1 Cor.1. 1 Tit. 1.5.*

*Q. Wherein consists the worship of Christ?*

*A. In hearing the word, receiving the Sacraments and prayer. Mat 28.18, 1 Acts 15. 21: 1 Tim, 2.1 1 Cor. 11.23.*

K5

Q By.

*A brieffe forme*

IX.

*Q By whom is the Word of God preached?*

*A. By the Ministers of Christ, Eph 4. 11.*

*Q. What are the Ministers of Christ?*

*A. Such as having gifts given them of God, are set apart by the Church, to preach the Word, administer the Sacraments, and to bee the mouth of the people unto God in prayer: Heb. 5. 4. Rom. 10. 15. Rom. 1. 20.*

X.

*Q. Doe all attaine unto Faith and Repentance unto whom the Word is preached?*

*Ans. No: but those onely in whom God of his*

his speciall grace, workes  
the same by his own Spi-  
rit, *Acts* 16. 14. *Eph.* 2. 8.

*Q. Who are these?*

*A. His Elect. Act* 13. 48

*Q. What are they?*

*A. Such as from all eter-  
nity hee hath purposed to  
save by Iesus Christ. Rom.*  
9. 22, 23. *1 Thes.* 5. 9.

*Q. Is there any thing in  
them above others that mo-  
veth God hereunto?*

*A. Nothing in the world,  
but his owne meere good  
will and pleasure, Ephes.* 1.  
4, 5, 11. *Rom.* 9. 18, 22.

*Q. Why doth he vouchsafe  
this grace to some?*

*A. For the praise of his  
glorious Mercy, Rom* 9. 23.

*Q. Why doth he deny this  
grace to other some?*

*A. For the praise of his  
glo-*

*A brieffe forme*

glorious justice: *Rō. 9. 22.*

XI.

Quest. *What shall be the estate of those, that attaine unto Faith and Repentance?*

A. They shall in this life daily grow and increase therein, *Tsal. 1. 3.*

Quest. *By what speciall meanes shall they grow and increase therein?*

A. By the due use of the Word, Sacraments, Prayer.

Quest. *But what shall their estate be after this life?*

Ans. Their soules shall goe to heaven, and there remaine till the last day, and then both body and soule shall bee united againe, and both shall continue with Christ in all glory

glory in Heaven for ever  
and ever.

*Q. What is the last day?*

*Ans.* A day of generall  
Judgment, wherein al flesh  
shall be raised from death,  
and receive finall sentence  
from God, for that which  
they have done in this  
life, *Matth. 27, 31, &c.*

*Qu. What sentence shall  
passe upon those that repent  
and beleeeve in Christ.*

*A.* They shall be acquit  
from all their sinnes, and  
received into everlasting  
glory, *Mat. 25. 34.*

*Q. What sentence shall  
passe upon the rest?*

*A* All their sins shall be  
discovered and layd to  
their charge and they shal  
be cast body and soule into  
hell fire, *Mat. 25. 41 &c.*

*Q. How*

XII.

*Q How many Sacraments  
are there?*

*A. Two : Baptisme,  
and the Lords Supper,  
Matth. 29. 19. 1 Cor. 11.  
23, &c.*

*Q. What is Baptisme?*

*A. A mysticall wash-  
ing with water, in the  
name of the Father, Sonne,  
and holy Ghost, Tit. 3. 5.  
Mat. 28. 19.*

*Q. What doth water spe-  
cially signifie?*

*A. The bloud of Christ,  
Ephes. 5. 25.*

*Q. What doth the washing  
signifie?*

*A. That wee are freed  
from the guilt of sinne,  
and*

and sanctified by the merits of Christ; especially by his death and bloodshedding, *Ephes. 5. 26. Mar. 1. 4. Acts 2. 38. Tit. 3. 5. 1 Cor. 6. 11.*

*Q. Who are to be admitted to Baptisme?*

*A. All that truely profess Faith and Repentance: and their infants: Acts 2. 38, 39. Acts 8. 37. Gen. 17. 7. 1 Cor. 7. 14.*

*Q. Who are those?*

*Ans. Such as doe nothing that is manifestly contrary thereunto in the knowledge of men, or if they have done any thing, give good signes of speciall Repentance for the same.*

*Q. How oft are they to be baptised?*

*A. One-*

*A. Onely once.*

*Q. When are they to be baptized?*

*A. As soone as they can bee admitted thereto by the Church where they are called to live: Act. 2. 41. & 8. 36. & 10. 47.*

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XIII.

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*Q. What is the Supper of the Lord?*

*A. A Mysticall Communion in breaking and eating of bread, and drinking of wine, in speciall remembrance of Christ: Matth. 26. 26. 1 Cor. 10. 16.*

*Q. What doth the Bread and Wine signifie?*

*A. The body and bloud of*



of Christ, 1 Cor. 10. 16.

*Q. What doth the breaking of the bread signifie?*

*A.* Those paines he endured in soule and body for our salvation, especially upon the Crosse, 1 Cor.

II. 4.

*Quest. What doth the eating of the Bread, and drinking of the Wine signifie?*

*A.* That by the vertue of his merits (especially of his death and bloodshedding) applyed to us by Faith, wee are not onely freed from eternall death in hell, but shall live with him in Heaven for ever and ever.

*Q. Who are to bee admitted to the receiving of this Sacrament?*

*A.* All,

*A brieffe forme*

*A.* All, that having  
beene baptised, continue  
in the true profession of  
Faith and Repentance, 1  
Cor. 11. 27, 28, 29.

*Q.* How oft are they to  
receive the same?

*Ans.* As oft as it may  
conveniently be admini-  
stred in that Church, in  
which they have calling to  
live, *Acts* 2. 42. & 20. 7.

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XIIII.

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*Quest.* Who are worthy  
Receivers of this Sacra-  
ment?

*A.* Such as bring a ho-  
ly appetite therunto,  
*Mat.* 5. 6.

*Quest.* What is that ap-  
petite?

*A.* A

*A.* A spirituall hungry  
and thirsting after Christ  
Jesus and his merits.

*Q.* *VVhence doth this ap-  
petite arise?*

*Ans.* From a sense of  
the weakenesse of our  
Faith and Repentance, and  
a desire to have them  
strengthened, *Acts 2. 37,*  
&c.

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XV.

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*Q.* *How may we come to  
this true sense?*

*A.* By preparing our  
selves before hand there-  
unto.

*Q.* *How are wee to pre-  
pare our selves?*

*A.* By examining the  
sincerity of our Faith and  
Re-

*A brieffe forme*

Repentance, by the speciall fruits thereof : 1 Cor. 11. 28.

*Q. What are they?*

*A.* A constant and conscientious care to use all meanes for the getting and increasing of them, and a resolute purpose and indeavour to obey God in all things for Christs sake.

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XVI.

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*Q. What if we be unworthy receivers of this Sacrament?*

*A.* We shall then eate and drinke our owne judgment, 1 Cor. 11. 27, 29.

*Q. What if we contemne or neglect to receive this Sacrament?*

*A.* We

*A.* We therein declare that wee contemne or neglect that which is signified thereby and offered therein, 1 *Corinth.* 11. 29.

*Q.* What if wee receive the same worthily?

*A.* Wee shall receive thereby Christ himselfe, and in him more and more assurance of our salvation, 1 *Cor.* 10. 16.

*Q.* What if we shall be uniuſtly put from this Communion?

*Ans.* God in this case will accept our will for the deed.

FINIS.